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The Catholic Educational Review

APRIL, 1942

THE INFLUENCE OF SCHOOLS ON RELIGIOUS VOCATIONS

A recent survey, made with the help of the Superiors of many of the religious communities of women in the United States, has supplied some very interesting and authoritative material for the study of the influences which favor or hinder vocations. Much of the material contained in the survey has been published in articles in *America*, but the Editor of the CATHOLIC EDUCATIONAL REVIEW has kindly asked me to develop especially for these pages those remarks of the Superiors which especially refer to the influence of Catholic schools.

We all know that most vocations come from among the pupils of Catholic schools. Now and then, by way of exception, some one who has been entirely educated in non-Catholic schools does develop a vocation. But for the most part the future religious are at this moment in our Catholic schools, in the grade schools, the high schools and colleges. Some of them are still unaware that they are called to this great life; others feel at times the urging of God's grace in their wills, the flooding of His light in their minds, gently urging them to leave all things and follow Him. The whole subject of the influence of Catholic schools on their pupils is, therefore, an absorbingly interesting one from the standpoint of the schools themselves, as well as from that of the Church and society.

While conditions in the home have of course a potent moulding power on the plastic character of the child, it will be hard to say whether home or school has the greatest responsibility. In any event, those who read these pages can more readily modify conditions in the school than they can in the home, though their influence on Catholic homes may also be very great.

As many readers will know, the result of the survey was to show a gradual and steady decline in the number of vocations during the past few years, as recorded by the forty-three communities answering the questionnaire. During 1936, 1937, 1938 and 1939, for which figures were given, the number of postulants steadily decreased. Superiors were also requested to tell what would be the normal number of postulants per year which would supply their needs for maintenance and normal development. These answers, compared with the replies as to the actual number received, show that only about 75 per cent of the needed number of postulants are being received on the average by these communities.

General report has it that the communities of religious men and the seminaries are very well supplied with applicants. Hence it appears from this survey that the number of vocations among Catholic women is relatively less adequate than among men.

The Superiors who helped with the survey were asked to state what, in their opinion, are the reasons why vocations prosper, and also to tell what causes, in their opinion, make against the development of vocations. They answered very explicitly and seem to have covered most, if not all, of the important points. They direct their attention first of all to the religious who teach in the schools, and it will be interesting to review their comment on the qualities in religious teachers which they consider make for the development of vocations.

We can sum up their opinions by saying that in their judgment the religious teacher who is most effective in encouraging vocations is the one who is happy and shows that she is happy in her own vocation, who works together congenially with the other teachers, tries to do her work competently and unselfishly, takes a personal interest in the girls, especially those who seem to have qualities required for religious. She shows a spirit of encouragement and sympathy in dealing with youth, prays earnestly for vocations, gives individual study and attention in an enthusiastic, zealous way to the girls whom she considers evidently to have a vocation, giving them words of encouragement and books to read explaining the religious life. She does not urge the prospective candidate to join any particular community, but rather encourages her to follow the inspiration of

grace and even encourages vocations to other communities when she sees there is a decided leaning in that direction.

Certainly the religious teacher who is evidently happy and congenial in her community life is a powerful and concrete argument in the minds of the girls to encourage them to embrace the same way of life. It is often said that the example of some particular religious, awakening the desire to be like her, to live like her, and imitate her, is frequently the inspiration of a vocation. This is human nature. In many other ways of life also young men and young women are attracted to a career because they see a sample of its excellence and desirableness in some person whom they admire. Hence, by making herself as humanly and supernaturally attractive and congenial to her pupils as possible, the religious teacher powerfully aids the development of vocations.

We must sadly own that modern conditions in our schools do not especially help these excellencies in the teachers. The constant drive of classes, committee meetings, lectures, records, special studies for degrees, added to the general stress and strain on the nerves characteristic of modern life, do not make for a happy, calm, congenial, gentle personality. Prayer and the grace of God can do it, but we may as well face the fact that our teachers have to work against difficulties in this regard. To do so, and succeed so well, is a tribute to themselves and to the power of God's grace, and this is also the great means of encouraging vocations.

The individual study and attention given by enthusiastic, zealous Sisters to the girls whom they teach was easier, of course, in the leisurely days of an uncrowded curriculum and of few student activities. But it can somehow be managed even in our time, as the achievements of so many teachers show. Some have a natural talent for this personal influence; others have to cultivate it. None can doubt that it exercises a potent sway over the budding character and makes vitally for vocations. The very fact that the young can sense a personal interest and sympathy makes them open their hearts and yield to good impressions. This personal interest taken in the pupil will pave the way for talks about vocations, and for the giving of vocational reading. Here, however, great tact is necessary. The effort must be to instruct and inform, not to urge or to drive.

Some time ago the present writer took pains to prepare a book for teachers called "Training for Life," whose thesis was that training from within is difficult, laborious but effective. It means the informing of the mind and the moving of the will to wish to do what is right. Training from without, by exterior discipline, compulsion and persuasion, imposing the will of another on the pupil, is easy but ineffective. The same principle holds true in the development of vocations.

A very significant remark made by Superiors is that the religious teacher must carefully avoid urging the prospective candidate to join any particular community, even her own, but rather should encourage her to follow the inspiration of grace and even approve of her joining another community in case she is strongly drawn to it. This is plain, good sense. To urge a student to join one's own community is always open to the suspicion of self-interest. Besides, it is not only dangerous but impractical to work against the Holy Ghost. We could say much more on this phase of the Superiors' remarks, but should go on to mention what they observe about the influences in the school itself which favor religious vocations.

They stress the need of thorough explanation about vocations. Helping our young people "to understand the value of consecrated service and the advantages offered by communities in preparing for God's service." This can well be done as part of a religion class, or a part of the talks on Catholic Action. It is a very important and vital knowledge for every Catholic student, whether she has a vocation or not. The religious life is a sublime, glorious, outstanding feature of the Church, and to talk about it ought to be a joy and to listen to such talks a pleasure. Such explanation is useful to all Catholics whatever be their personal calling in life.

An effort ought to be made to give an all-round and adequate explanation of the religious life. Sometimes its renunciations and difficulties are stressed unduly, so as to seem to make a martyr of the religious. This phase deserves and requires explanation, but so do the joys and happinesses of a religious life, its merit, its freedom from the cares that weigh down the most of mortals, its joyous espousal of Christ, its happy recreations, its absorbing labors, interesting and repaying, its whole vital, splendid scope. Explaining these things will give even the

religious herself a better comprehension of her own life and its privileges. The purpose should be to give the pupils an honest, objective and adequate understanding of the religious life as far as this is possible to them without actual experience.

The voluntary character of the religious consecration ought also, as one Superior says, to be carefully explained. "Our young people," she continues, "have a spirit of independence and enjoy using their privilege of free choice. This helps them to accept the cross of ready submission which must be borne in the convent. They are free to have chosen to accept it and they keep to their vocation after they have done so." Another Superior says, "Explain in the classes that everyone is free to follow or reject a vocation, and to choose the place she wants to enter." Other remarks by the Superiors suggest that harmonious co-operation of the high school faculty is very much needed in the development of vocations. So also is the Catholic spirit in the school.

In the midst of our multiplied educational requirements of a secular nature it needs special effort to keep the Catholic spirit. There is one type of worldliness which consists in deep preoccupation with material and transient affairs, so complete as to drown out the memory of God and of spiritual things. It is not malicious; it is dense and forgetful. Such an atmosphere is, of course, very discouraging to religious vocations which depend for their development on a realizing faith, an ardent hope, and self-sacrificing charity. While we deal much in school with the things of earth, our eyes ought to be lifted frequently to the things of heaven. This is not an easy accomplishment in these days, but it must be done not only for the sake of vocations but for our whole Christian civilization.

Finally, the Superiors make a remark which is very significant to the effect that vocations are best safeguarded when the girl goes direct from high school into the postulancy and novitiate. In other words, the advice sometimes given to a girl who has a distinct religious vocation to go on and finish her college course, or to get her diploma of nursing or as a social worker, or to go on in any other line or capacity that requires further study, often results in killing the vocation. This is a matter of frequent observation; what the reasons are we shall have to leave to be considered in another article. But one Superior remarks

that in her experience as a teacher she remembers at least fifty girls who had a strongly marked vocation when they left high school, and who went on to take further studies and lost the vocation completely; whereas, she says that she does not remember a single one who left off her classes immediately after high school and went to the novitiate who did not persevere. This is something to think of from the viewpoint of vocation.

But, we have reached the limits set for this article and there is much yet to say. We shall take up in a succeeding article at the request of the Editor of the CATHOLIC EDUCATIONAL REVIEW the influences which are unfavorable to vocations. In the meantime, if any of the readers of the EDUCATIONAL REVIEW have further remarks and comments to make and wish to send them, they will be welcome as an aid to the study of this important subject.

EDWARD J. GARESCHE, S.J.

FINANCIAL SUPPORT FOR EARLY CATHOLIC SCHOOLS *

The lack of financial records of the early Catholic schools, and the fact that expenditures for educational purposes were generally considered part of the general expenses of the person or institution sponsoring the school, make it an impossible task to estimate the amount spent on Catholic education at any time before the middle of the last century. Specific data on the cost of maintenance of Catholic educational institutions can seldom be found except as regards orphan asylums, which are an integral part of the Catholic educational program, since every Catholic orphanage is a Catholic school.

Our present investigation has revealed, however, a number of types of sources from which funds for Catholic educational purposes were received. It would be foolish to suppose that the catalog of sources of financial support presented in this article is a complete one, but every effort has been made to treat the subject as exhaustively as the available data permit.

Tuition fees and the income from the Jesuit estates seem to have furnished, until at least the beginning of the nineteenth century, an overwhelming proportion of the funds expended for Catholic education. In the colleges for young men and in the seminaries, part or all of the tuition was frequently paid either in manual labor or, in the case of the brighter students, by teaching or tutoring students less far advanced. Payment of fees in kind was not an unusual procedure, especially in the boarding schools and colleges.

Collections in the churches began to form a more considerable source of income after the beginning of the nineteenth century, especially for the parochial schools, since the American people of all denominations were beginning to accept the philosophy that an education in at least the fundamentals is not a privilege to be purchased, but a right to be demanded by every human being. Donations and legacies aided in the financial support of the schools, and fairs and similar social events contributed their share in defraying the expense of Catholic education.

* From "Some Administrative Problems of Early Catholic Schools," previously unpublished master's dissertation, Department of Educational Administration and Methods, Fordham University, New York, 1936. Published by permission of Fordham University.

State authorization to conduct lotteries for the benefit of denominational schools was a fairly common practice in the early days of the Republic, and the Catholics did not scruple to employ the proceeds of this legalized gambling. Direct state aid was frequently granted for Catholic education, either in furtherance of a definite policy of encouraging denominational institutions, or to provide for public education in some situation where it would otherwise have been impossible.

Generous help was received from Europe, both from individuals and from organized philanthropic societies, chief among which were the Leopoldinen-Stiftung of Vienna and the Society for the Propagation of the Faith.

THE JESUIT ESTATES

Lord Baltimore could offer no support for the Jesuit missionaries who accompanied the first Maryland settlers, and it was thus necessary for the Jesuits to go as gentlemen adventurers, acquiring land like the others, and supporting themselves from the profits of their plantations.¹ The "Conditions of Plantation" gave 2,000 acres of land to every gentleman who brought over five men in the first group of settlers, or ten men within the next few years.² Certainly at least fifty persons, and probably more, were brought over by the Jesuits under these terms.³ In addition to the land thus acquired, the Jesuits received generous concessions of land from the Indian chiefs.⁴

These estates were the only resources, except for occasional gifts and legacies, for the support of the Church in the English colonies, since the settlers, considering the Jesuits as wealthy landed proprietors, contributed nothing to their support. When Catholic settlers from Maryland began, about the time of the American Revolution, to establish themselves in Kentucky, they carried with them the habit of expecting the Church to provide for itself in financial matters.⁵

The income from the Jesuit estates was not large, consider-

¹ John Gilmary Shea, *History of the Catholic Church*, Vol. I, p. 38.

² J. L. Spalding, *The Life of the Most Rev. M. J. Spalding*, p. 141; Shea, *op. cit.*, Vol. I, p. 46.

³ George Lynn-Lachlan Davis, *The Day-Star of American Freedom*, p. 158; footnote 4; Shea, *op. cit.*, Vol. I, p. 47.

⁴ Spalding, *op. cit.*, p. 141.

⁵ Spalding, *op. cit.*, p. 142.

ing that from it all expenses, including the maintenance of the churches and mission stations and the support of the missionaries, must be paid, and that £200 had to be sent annually to creditors in England. In 1765 the thirteen priests in Maryland held, among them, 13,200 acres of land with an annual income of £696. An income of £219 5s., of which £110 was derived from 620 acres of farm land, supported the five missionary-teachers who were then laboring in Pennsylvania.⁸

Since English law prohibited the Jesuits from holding property as a corporate body, their lands in America were held by individuals. The encyclical *De abolenda Societate Jesu* of August 18, 1773, which ordered the bishops of the world to take possession of the Society's properties, was never enforced in the English colonies in America. Thus the Jesuit estates continued to be held by individual ex-Jesuits until December, 1792, when the Legislature of the State of Maryland passed "An Act for securing certain estates and property for the support and uses of the Ministers of the Roman Catholic religion." The surviving members in the United States of the Society of Jesus were incorporated under this act as "The Corporation of the Roman Catholic Clergyman,"⁹ to hold the property and to apply it in accordance with the original trusts.⁹

TUITION

Not a great deal of the income from the Jesuit estates could have remained for educational purposes after all the expenses of the missions had been paid. It was but natural, under the circumstances, that the patrons of the schools established by the Maryland Jesuits be expected to pay tuition fees for their sons' education.

The tuition charged in the academy at Bohemia was £40 per annum for students of the classics, and £30 for the others.¹⁰ This fee probably included board and lodging as well as in-

⁸ Shea, *op. cit.*, Vol. II, pp. 66-69.

⁹ Shea, *op. cit.*, Vol. III, p. 67, footnote.

¹⁰ The Corporation still exists, the successors of its members having since been organized into the Maryland-New York Province of the Society of Jesus. "The Corporation of the Roman Catholic Clergymen," Maryland, is now the legal title of this Province.

⁹ Thomas O'Gorman, *A History of the Roman Catholic Church in the United States*, pp. 302-303; Shea, *op. cit.*, Vol. III, pp. 66-67.

¹⁰ Shea, *op. cit.*, Vol. I, p. 404.

struction. The General Chapter of the clergy, in their "Resolves concerning the Institution of a school,"¹¹ provided that the tuition at the George Town academy should be £10 currency per annum, "... to be paid quarterly and always in advance." This fee was to include instruction, books, paper, pens, ink and firewood, but the students were to be boarded at their parents' expense.¹²

Tuition was charged at St. Mary's School in Philadelphia from its establishment in 1782. It was provided, however, that each teacher instruct, gratis, six poor scholars annually.¹³ In 1794 the tuition for those in the elementary class was 17s. 6d., and 20s. for those in the advanced class.¹⁴ The plan was abandoned after a few years, and the teachers were paid a stated salary from parish funds.¹⁵ The money necessary to provide for this added expense was raised chiefly by charity sermons and church collections.

The later parochial schools frequently charged a tuition fee, which was remitted in the case of indigent pupils. In many cases, especially in the cities, the fee was a nominal one, the bulk of the expense being borne by the parish treasury. In the Christ Church schools at New York City, for instance, tuition fees were only \$1.50 to \$2.50 per quarter, depending on the subjects studied.¹⁶

Boarding academies and the select day schools of the religious teaching orders invariably required payment of a tuition fee, although at many of these institutions orphans were received free of charge. In some cases, the tuition fee of a select school would be set at more than the actual cost of instruction, so that the profits might be applied to the support of a charity school for poorer pupils. The Georgetown Convent of the Visitation had over one hundred pupils in its academy in 1829, but its free school, in which the tuition charges were either

¹¹ Drawn up at a meeting of the ex-Jesuits at Whitemarsh, Maryland, in November, 1786. The academy was opened probably in 1791.

¹² Shea, *op. cit.*, Vol. II, p. 302.

¹³ Lawrence F. Flick (editor), "Minute Book of St. Mary's Church, Philadelphia, Pa., 1782 to 1811," in *Records of the American Catholic Historical Society*, Vol. IV, p. 268.

¹⁴ J. A. Burns, *The Principles, Origin, and Establishment of the Catholic School System in the United States*, p. 137.

¹⁵ *Ibidem.*

¹⁶ Burns, *op. cit.*, p. 276. The Christ Church schools were established in 1827-28.

nominal or abolished altogether, had an even larger number of pupils. Usually, however, the charges in the select schools were less than at non-sectarian schools of corresponding grade. The total charges for an entire session of tuition and board in the early days at the Loretto academy were only \$32.¹⁷ Day-students paid only \$5 per year, and orphans were received free. As late as 1838, board and tuition at Loretto for an eleven-month school year cost only \$41.¹⁸

Charges for board and tuition seem to have been considerably higher in institutions located in or near large cities than in schools in rural districts. The charge for board and tuition in the seminary at Lafargeville, New York, was \$110 per annum, but the low rate was made possible only by the cheapness of provisions in that locality.¹⁹ It would seem that poor students were to be admitted without charge. At the Classical Academy of Ste. Anne, in Detroit, charges for tuition alone were, in the advanced classes, \$8 per quarter, with French \$4 extra. In addition, the students were required to pay for the fuel consumed during the cold season.²⁰

Tuition was not necessarily always paid in cash. In the secondary schools and colleges for young men, it was a quite common practice to permit students to earn a large part of their board and tuition, and indeed most of the early Catholic colleges could not have existed under any other arrangement. The teaching services of seminarians thus made Catholic higher education possible, but at the expense of the seminarians' theological training.

In many of the Catholic institutions for the education of young men, students were required, or at least expected, to defray part of their expense by manual labor.²¹ On his entrance into the college department at Mount St. Mary's, John Hughes agreed to take charge of the seminary garden, in return for which he was to receive board, lodging, and private instruction until he should be able to enter the seminary and support him-

¹⁷ Ben. J. Webb, *The Centenary of Catholicity in Kentucky*, p. 238.

¹⁸ Burns, *op. cit.*, pp. 228-229.

¹⁹ Letter of Rt. Rev. John Hughes to the Rev. Mr. Frenaye, dated May 3, 1838, in John R. G. Hassard, *Life of the Most Reverend John Hughes*, p. 190.

²⁰ Sister M. Rosalita, *Education in Detroit Prior to 1850*, p. 306.

²¹ This was particularly true at St. Mary's Seminary at Baltimore and, later, at Mount St. Mary's College.

self by taking charge of a class.²² The pupils of the Dominican school at St. Rose Monastery, in Kentucky, were required to perform, for four hours a day, such manual labor as their age and strength would permit.²³ When St. Thomas' Seminary was later established at the monastery, the seminarians engaged in manual labor, and most of them paid \$50 annually as well.²⁴

The tuition fee at St. Mary's College, Lebanon, Kentucky, was only \$6 per session under the Jesuits,²⁵ but each student devoted one day each week to farming, cutting wood, and similar tasks.²⁶ The students in the Augustinian college at Villa Nova, Pennsylvania, were required to work on the college farm in part payment of their expenses.²⁷

Payment of tuition in kind was sometimes allowed by school authorities. While Father Byrne was seeking contributions for the establishment of St. Mary's College at Lebanon, he accepted anything which was offered and converted it into cash. Later, when the college was ready to open, "... he offered to furnish education in return for wheat, corn, and bacon."²⁸ The Dominicans at St. Rose Monastery ordinarily permitted tuition bills to be paid in kind.²⁹ In each of these institutions, as has been pointed out, students were expected to perform manual work as well. Tuition at the "Female Academy of Ste. Clare's Seminary," established at Detroit in 1833, was frequently paid in kind.³⁰

SELF-SUPPORT OF FACULTY

The financial resources of several of the early Sisters' schools were so inadequate for the support of the faculty that the Sisters were forced to engage in occupations other than teaching in order to earn a living. The Sisters of Charity of Nazareth

²² Hassard, *op. cit.*, p. 23.

²³ Webb, *op. cit.*, p. 202.

²⁴ *Ibidem*, p. 230.

²⁵ St. Mary's College, established in 1821 by the Rev. William Byrne, was taken over by the Society of Jesus in 1832.

²⁶ William J. McGucken, *The Jesuits and Education*, p. 94.

²⁷ James Pyle Wickersham, *A History of Education in Pennsylvania*, p. 418. The college at Villa Nova was established about 1843.

²⁸ Spalding, *op. cit.*, p. 21.

²⁹ Webb, *op. cit.*, p. 202.

³⁰ Sister M. Rosalita, *op. cit.*, p. 314. Sister Rosalita rather humorously points out that "...; this was merely another phase of 'boarding around,' the difference being that the board came in, instead of the teachers going out."

supported themselves in the first years of their foundation by making clothes for the seminarians at St. Thomas' and for the neighboring families.³¹ The eight Sisters of Loretto who established a school at Breckenridge, Kentucky, in 1821, did all the heavy work of a farm in order to obtain food for themselves. The necessity for this was probably the major reason for the abandonment of this establishment in 1832.³² The Dominican Sisters at St. Rose Monastery were obliged to supplement the income from their school by spinning and weaving, by doing farm work, and by begging money and provisions from their neighbors for miles in every direction.³³ The sale of fancy articles made by the Sisters provided a part of the income of St. John's Orphan Asylum at Philadelphia.³⁴

CHARITY SERMONS AND COLLECTIONS

Collections and the income from charity sermons seem to have been important factors in the support of the early parochial schools at Philadelphia.³⁵ In May, 1788, a collection for St. Mary's School in that city brought £50, and a second collection, in November of the same year, amounted to £39.³⁶ The report of an auditing committee shows that the average annual expenses of St. Mary's School for the four-year period ending in April, 1804, had been £159 3s. 4½d. About £75 of this was received each year from charity sermons, and there was a fixed income of £77 annually from the estates of four deceased parishioners.³⁷

Donations amounting to 105 acres of land were made for the erection of a Catholic school at Morganfield, Kentucky, in 1818, largely as the result of a sermon preached in the local courthouse by the Rev. Robert A. Abell, a traveling missionary.³⁸

The free schools at New York City were supported partly by state funds,³⁹ and partly by funds raised by the congrega-

³¹ Webb, *op. cit.*, p. 247.

³² *Ibidem*, p. 152.

³³ Elinor Tong Dehey, *Religious Orders of Women in the United States* p. 130; Webb, *op. cit.*, p. 262; Burns, *op. cit.*, p. 244.

³⁴ Hassard, *op. cit.*, p. 89.

³⁵ Burns, *op. cit.*, p. 137.

³⁶ *Ibidem*, p. 140.

³⁷ Meeting of 30th April, 1804, in Flick, *op. cit.*, pp. 330-331.

³⁸ Webb, *op. cit.*, p. 147.

³⁹ State aid to Catholic schools in New York City was discontinued after 1825.

tions twice a year,⁴⁰ probably by collections. The orphan asylums in this city were supported largely by collections in the churches. More than \$1,000 was obtained by means of two charity sermons for the erection, in 1825-26, of a two-story building to house 160 orphans.⁴¹ When a solemn *Te Deum* was sung in thanksgiving for the Catholic Emancipation in England, nearly \$1,500 was collected for the support of the orphans.⁴² Bishop DuBois established a regulation, in 1833, that all collections taken up on Christmas Day in the churches of New York City were to be devoted to this same charitable purpose.⁴³

Bishop Hughes called upon the people of New York diocese, in 1839, for aid in establishing a seminary and a college at Rose Hill, Fordham, where he had purchased a farm for about \$30,000. The churches in the city at once subscribed more than \$10,000,⁴⁴ which they probably raised by special collections. Five charity sermons were preached at Philadelphia between 1829 and 1834 for the benefit of St. John's Asylum.⁴⁵

FAIRS AND BENEFITS

The erection of new buildings, especially for orphan asylums, was frequently financed by social gatherings. An oratorio was given at the cathedral in New York City, in 1825, by the Garcia Italian troupe, the proceeds being used to help in the erection of a building for the orphanage.⁴⁶ The school erected at Baltimore, about 1830, for the Sisters of Charity, was partly paid for by two fairs, each of which cleared \$3,000.⁴⁷ For three successive years, starting in 1832, fairs were held at Louisville, Kentucky, by means of which a sum amounting to almost \$5,500 was raised to complete the building for a female orphanage asylum.⁴⁸ This institution was placed in the care of the Sisters of Charity of Nazareth.

⁴⁰ Shea, *op. cit.*, Vol. III, p. 184.

⁴¹ *Ibidem*, pp. 188-189.

⁴² *Ibidem*, p. 204. This service was held on Sunday, June 21, 1820.

⁴³ *Ibidem*, pp. 503-504.

⁴⁴ *Ibidem*, p. 524.

⁴⁵ Hassard, *op. cit.*, p. 89.

⁴⁶ Shea, *op. cit.*, Vol. III, p. 189.

⁴⁷ Burns, *op. cit.*, p. 255.

⁴⁸ Sister Berenice Greenwell, *Nazareth's Contribution to Education, 1812-1933*, pp. 430-431.

In a letter to Bishop Purcell, written at Philadelphia in 1834, the Rev. John Hughes describes a fair, run under considerable difficulties from "... the discordant materials which the combination of female effort on so large a scale is sure to develop, ..." and from sectarian opposition. The net proceeds of the fair were, nevertheless, about \$4,500, in spite of bad times and unpleasant weather. The money was used as part payment for a building for the orphan asylum.⁴⁹ Another letter to Bishop Purcell, dated February 6, 1835, mentions a fair which cleared \$4,200, but this may have been identical with that mentioned in the earlier letter.⁵⁰

GIFTS, DONATIONS, AND LEGACIES

Although the early Catholic settlers of Maryland contributed little to the support of the Church, a number of legacies were given to the Jesuit missionaries, and were later incorporated into the Jesuit estates.⁵¹

Subscriptions amounting to £180 3s. were taken up in 1781 toward paying for property purchased for St. Mary's School at Philadelphia, and in the following year £54 17s. was raised by the same means for the erection of a new schoolhouse on the site.⁵² When the academy at Georgetown was proposed, in 1786, the General Chapter ordered that a subscription be opened immediately, with proper persons appointed to manage the subscription in foreign parts.⁵³

Societies were formed in several cities to provide for the support of Catholic schools. The Roman Catholic Benevolent Society, organized at New York City in 1815, had for its purpose the raising of funds to support an orphan asylum.⁵⁴ The Rev. John Hughes organized at Philadelphia, in 1829, a society which had as its object the foundation of an asylum for orphan female children. The society was composed chiefly of the poor, the annual subscription being only \$1.50.⁵⁵ At the time of the

⁴⁹ This letter is dated April 16, 1834. Hassard, *op. cit.*, p. 148.

⁵⁰ *Ibidem*, p. 163.

⁵¹ Davis, *op. cit.*, p. 214, footnote 2; p. 216, footnote.

⁵² Flick, *op. cit.*, pp. 255-256. The total cost of the new building was £440 15s. ½d., of which the sum of £300 had been borrowed at interest.

⁵³ "Resolves concerning the Institution of a School," in Shea, *op. cit.*, Vol. II, pp. 302-303.

⁵⁴ Shea, *op. cit.*, Vol. III, p. 171.

⁵⁵ Based on a communication from John Hughes published in the *Philadelphia Catholic Herald* in January, 1834. Cf. Hassard, *op. cit.*, pp. 88-89.

unsuccessful attempt to organize a teaching brotherhood at New York City,⁵⁶ an association was formed to provide financial support for the proposed schools. The members of the association, which took the name of "The Education Assistant Society," were to pay an entrance fee of \$1, plus monthly dues of 12½ cents.⁵⁷ The Boys' Free School at Baltimore, taught by a layman, was supported by a similar philanthropic organization.⁵⁸

Gifts made to the pioneer religious teaching communities by candidates seeking admission frequently played an important part in the financial arrangements of the Sisters' schools. The money with which the land for the convent at Loretto was purchased in 1812 was the gift of Mary Rhodes, the community's first Superior.⁵⁹ The residence and tract of land near Bardstown, purchased ten years later by the Sisters of Charity of Nazareth, were paid for with money provided by Sister Scholastica O'Connor, who had joined the community in 1820.⁶⁰

Occasional large legacies were of invaluable assistance in financing Catholic schools during the nineteenth century. When the resources of the Dominicans at St. Rose Monastery in Kentucky had been exhausted by the building of a church and a convent, they were enabled to proceed by a legacy of \$2,000 and several hundred valuable books left them by the Right Rev. Richard Luke Concanen.⁶¹ Of \$12,000 paid on the new asylum at Philadelphia between April, 1834, and the following February, \$7,600 had been received from two legacies.⁶²

Three hundred acres of land at Fairfield, Kentucky, were pledged to Bishop Flaget in 1821 on the express condition that a school building be erected and teachers furnished.⁶³ Charles

⁵⁶ In 1828.

⁵⁷ Burns, *op. cit.*, p. 275.

⁵⁸ *Ibidem*, p. 255.

⁵⁹ Webb, *op. cit.*, p. 239, footnote.

⁶⁰ *Ibidem*, p. 249 and footnote.

⁶¹ *Ibidem*, p. 202. Bishop Concanen was a former member of the Dominican order, who had been appointed Bishop of the new see of New York. He died at Naples, Italy, on June 10, 1810, as he was about to embark for his new charge. Cf. Thomas O'Gorman, *A History of the Catholic Church in the United States*, p. 292.

⁶² Letter of the Rev. John Hughes to Bishop Purcell, February 6, 1835, in Hassard, *op. cit.*, p. 163.

⁶³ Webb, *op. cit.*, pp. 116-117. In December, 1821, eleven Sisters of Loretto took possession of the property and established a school, which they called Bethania. The school was abandoned six years later.

Carroll of Carrollton gave land at Doughoregan Manor (Ellicott City), Maryland, for St. Charles' College, and contributed \$6,500 in cash as well.⁶⁴

STATE AND FEDERAL AID

Official lotteries under state supervision, the proceeds of which were to be devoted to specific charitable or philanthropic agencies, were frequently established, in the early days of the republic, by state legislatures. An act establishing a lottery for the purpose of building a new schoolhouse for Holy Trinity Parish at Philadelphia was passed, in 1803, by the Pennsylvania legislature. The tickets were sold for \$6 each, and there were 6,274 prizes, totalling \$8,700.⁶⁵ The same parish erected a parsonage and a building for St. Joseph's Orphan Asylum from the proceeds of a successful lottery held in 1806.⁶⁶

The Rev. Gabriel Richard petitioned the Michigan legislature for a lottery in support of his parochial schools at Detroit and of several academies he proposed to establish.

The undersigned acting as Administrator for the said Academies further prays, that, for the Encouragement of Literature and useful Arts to be taught in the said Academies, one of the four Lotteries authorized by the Hon. Legre on the 9th day of 7ber, 1805, may be left to the management of the Subscriber as administrator of the said Academies. . . .⁶⁷

Direct grant of public funds for the support of denominational schools was an accepted policy in many states in the period prior to 1840. The Act of March 12, 1813, passed by the Legislature of the State of New York, directed

. . . that the portion of the School Fund received by the city and county of New York shall be apportioned and paid to the trustees of the Free School Society, the trustees or treasurers of the Orphan Asylum Society, the Society of the Economical School, the African Free School, and of such incorporated re-

⁶⁴ Shea, *op. cit.*, Vol. III, p. 425.

⁶⁵ Burns, *op. cit.*, pp. 142-143.

⁶⁶ Shea, *op. cit.*, Vol. III, p. 209. Shea calls St. Joseph's ". . . the first institution of its kind established by Catholics in the United States."

⁶⁷ Petition of Gabriel Richard to the Honourable Legislature of Michigan, dated "Detroit 8ber 18 A.D. 1808." Cf. Sister M. Rosalita, *op. cit.*, p. 81.

ligious societies in said city as supported or should establish charity schools who might apply for the same.⁶⁸

The distribution of the School Fund in 1822 seems to have been based on a rate of \$1.96 per pupil-year. At that time five Roman Catholic educational institutions in the City of New York shared in the distribution of the fund. The number of pupils in each, and the amount of state aid received in 1822, were as follows.⁶⁹

| School | Pupils | Amount |
|---|--------|----------|
| St. Patrick's | 345 | \$679.20 |
| St. Peter's | 316 | 619.36 |
| Economical School | 97 | 190.12 |
| St. Michael's Church | 36 | 70.56 |
| Roman Catholic Benevolent Society | 32 | 62.72 |

The Public School Society, a private corporation, gradually absorbed the entire fund, so that by 1825 all schools conducted by religious societies had been deprived of state aid.⁷⁰ Since the schools of the Public School Society were distinctively Protestant in tone, the Catholics protested against this discrimination, and demanded their just share⁷¹ in the distribution of the common school fund. They were unsuccessful in their battle for the renewal of state aid, but the controversy which arose resulted in the extension into New York City of the state school system, and the Public School Society was soon afterward legislated out of existence.

⁶⁸ Thomas Boese, *Public Education in the City of New York*, p. 100; the italics are Boese's. The first distribution was made from the School Fund in 1815. The Economical School mentioned in the act, although not a parochial school, was definitely a Roman Catholic institution in spirit and in curriculum. A *Catechism of the Foundations of the Christian Faith* was published at this school in 1811; cf. Joseph M. Finotti, *Bibliographia Catholica Americana*, pp. 78-79.

⁶⁹ The full list of twenty institutions, practically all of them denominational, is given by Boese, *op. cit.*, p. 102, footnote. The Roman Catholic Benevolent Society maintained an orphanage staffed by Sisters of Charity.

⁷⁰ The Common Council ruled, in 1831, that orphan asylums were an exception to the general rule that state funds are not to be granted for sectarian instruction, and ordered that the grant to the Roman Catholic Benevolent Society be renewed; cf. Boese, *op. cit.*, pp. 107-110.

⁷¹ In 1840, when the matter was first brought to a head, the Catholics had free schools at each of their eight churches in New York City, with an enrollment of more than five thousand pupils. Cf. Shea, *op. cit.*, Vol. III, p. 525. James Roosevelt Bayley, *A Brief Sketch of the Early History of the Catholic Church on the Island of New York*, p. 66, footnote, cites official figures to the effect that the average attendance at St. Peter's School from 1800 to 1824 had been about five hundred pupils, with the same number at St. Patrick's.

An annual appropriation of \$50 for the maintenance of a separate district school for Catholics was voted by the town of Lowell, Massachusetts, in 1831. Four years later, two parochial schools were incorporated into the town's school system, the Church authorities retaining practically full control over them, but without the burden of their support. By 1838 the Catholic Schools in the Lowell system included three grammar and two primary schools, with a total enrollment of 752 pupils. The arrangement was abrogated in 1852, apparently as a result of dissatisfaction over the failure of the trustees to secure competent Catholic teachers.⁷³

The commissioners of the school fund of Baltimore County, Maryland, were required by law to contribute to the support of several sectarian establishments, including the Orphaline Charity School, a Catholic institution.⁷⁴ The city council of Philadelphia voted, in 1832, a cash contribution to St. Joseph's and St. John's orphan asylums, and to the Sacred Heart free school.⁷⁵

The parochial school at Goshenhoppen, Pennsylvania, was supported from the income of the local public school district.⁷⁶ At Glendorf, Putnam County, Ohio, the pastor, Rev. W. J. Horstmann, kept a school, for which he received a salary from the common school funds. At Minster and at Wapakoneta, both also in Ohio, teachers in the parochial schools were paid from common school funds.⁷⁸

The Federal Government at times gave extensive support to individual Catholic schools. A grant to Georgetown College was made by Congress on February 26, 1833. Among the proponents of the grant were Daniel Webster of Massachusetts and John Tyler of Virginia.⁷⁷ The Rev. John Francis Rivet received an annuity from the government for his services as schoolmaster

⁷³ Burns, *op. cit.*, pp. 286-289, discusses the "Lowell Plan" at some length.

⁷⁴ Resolution No. 24, Session Laws of 1818; cf. Burton Confrey, *Secularism in American Education*, pp. 73-74.

⁷⁵ Burns, *op. cit.*, p. 264. The Sisters of Charity in charge of these three institutions had rendered invaluable service by nursing the sick during the cholera epidemic of 1832, and the city council, in gratitude, voted to give each Sister a gift of silver plate. When the gifts were declined, the council voted to give the price of the plate to the three Catholic educational institutions instead.

⁷⁶ Wickersham, *op. cit.*, p. 115.

⁷⁷ Burns, *op. cit.*, pp. 332-333.

⁷⁸ Shea, *op. cit.*, Vol. III, p. 438. Tyler became, eight years later, the tenth President of the United States.

at Vincennes after about 1796.⁷⁸ A treaty with the Kaskaskia Indians, dated August 13, 1803, required the government to contribute \$100 a year to the support of a chaplain, one of whose duties was to be the instruction of Indian children in "literature."⁷⁹ The government agreed, on another occasion, to pay two-thirds of the cost of the buildings, plus \$20 for each child instructed in Indian schools which the Rev. Gabriel Richard proposed to establish at the River Raisin.⁸⁰

The Rev. Charles Nerinckx arranged with the Indian agents at St. Louis, in 1824, to send twelve Indian girls to the Sisters' school at Bethlehem in Kentucky, the government engaging to pay the tuition charges. A house was erected at Bethlehem to accommodate the girls, but the untimely death of Father Nerinckx put an end to the project.⁸¹ Ten years later, Bishop Fenwick of Cincinnati appealed to the Federal Government for recognition of three Indian schools established in his diocese. The petition was granted,⁸² but we do not know how much actual support, if any, was received.

One of the provisions of a treaty made at St. Mary's, Ohio, in 1817, between the government and certain Indian tribes, gave . . . to the Rector of the Catholic Church of Ste. Anne of Detroit, for the use of the said Church and to the corporation of the college at Detroit, for the use of the said college, to be retained or sold, as the said rector and corporation may judge expedient, each, one-half of three sections of land, to contain 640 acres on the River Raisin, at a place called Macon; and three sections of land not yet located, which tracts were reserved for the use of the said Indians, by the treaty of Detroit in 1807, . . .⁸³

FINANCIAL AID FROM FOREIGN COUNTRIES

An annual gratuity for three years to the George Town academy was announced in 1790 by Cardinal Antonelli, prefect of

⁷⁸ *Ibidem*, Vol. II, p. 487.

⁷⁹ Shea, *op. cit.*, Vol. III, p. 271, footnote.

⁸⁰ Sister M. Rosalita, *op. cit.*, p. 85.

⁸¹ Webb, *op. cit.*, p. 192.

⁸² Shea, *op. cit.*, Vol. III, p. 615.

⁸³ Sister M. Rosalita, *op. cit.*, p. 264. Since the college mentioned in the treaty existed only in the minds of the local Catholic authorities, and had no actual corporate existence until many years later, Congress transferred its share to the Catholepistemiad, or University of Michigan. One of the founders, and the first Vice-President, of this University was the Rev. Gabriel Richard of Detroit.

the Sacred Congregation *de Propaganda Fide* at Rome.⁶⁴ So far as we know, this was the first considerable contribution received from Europe for the furtherance of Catholic education in the United States.

Bishop Brute was well received during the trip he made to Europe in 1835 to seek funds for the diocese of Vincennes. He was especially befriended by the Empress of Austria and by Prince Metternich,⁶⁵ and on his return was able to establish, from part of the resources thus obtained, a diocesan seminary, an orphan asylum, and a free school.⁶⁶

The Society for the Propagation of the Faith was inspired, in 1815, by a visit to Lyons, France, of the Right Rev. Louis Dubourg, Bishop of New Orleans.⁶⁷ Although most of the funds raised by this Society seem to have been sent to dioceses west of the Mississippi, some help was given to dioceses in the East. The Seminary of St. Charles Borromeo, incorporated at Philadelphia in 1835, received the sum of \$365 from the Society for the Propagation of the Faith.⁶⁸

A foreign philanthropic society which played an even more important part in the later development of the Catholic Church and of Catholic education in this country was the Leopoldinen-Stiftung, or Leopoldine Association, of Vienna. This association was organized at Vienna, Austria, by the Right Rev. Frederick Rese, who was, at that time (1829), Vicar General of the Cincinnati diocese.⁶⁹ The Leopoldine Association's special purpose was the promotion of Catholic missionary activity in America, "... and to keep in lasting remembrance her deceased majesty

⁶⁴ Shea, *op. cit.*, Vol. II, p. 367.

⁶⁵ It was claimed by a number of contemporary anti-Catholic American writers, including Samuel F. B. Morse (the inventor of the telegraph), that Metternich hoped, through his contributions to the Church in the United States, and by his support of the Leopoldine Association, to gain political control of this country. Whatever may have been the intention of the diplomats, however, the common people of Austria were actuated only by pious motives in their generous support of the American missionaries. Cf. Theodore Roemer, "The Leopoldine Foundation and the Church in the United States (1829-39)," in *United States Catholic Historical Society Monograph Series*, XIII, pp. 146-149.

⁶⁶ James Roosevelt Bayley, *Memoirs of the Right Reverend Simon Wm. Gabriel Brute*, p. 79.

⁶⁷ Thomas O'Gorman, *A History of the Roman Catholic Church in the United States*, p. 329.

⁶⁸ Shea, *op. cit.*, Vol. III, p. 561, footnote.

⁶⁹ Sister M. Rosalita, *op. cit.*, p. 318.

Leopoldina, empress of Brazil, born archduchess of Austria."⁹⁰

The Leopoldine Association financed the passage from Ireland of the Ursuline nuns whose services were secured by Bishop England, in 1834, for the Charleston diocese, and assisted also in paying for a house purchased for these Sisters.⁹¹ A liberal donation was received from the Association in April, 1840, for the college and seminary about to be established at Fordham by Bishop John Hughes.⁹² The Association had previously aided the seminary at Philadelphia.⁹³

It must be remembered, however, that neither the Society for the Propagation of the Faith nor the Leopoldine Association were educational societies. Their primary object was the support of mission activities and of churches whose congregations could not adequately provide for them. Grants were made specifically to educational institutions only where Catholic education could not otherwise have been provided, or in cases (such as that of the seminary at Philadelphia and of the college at Fordham) where it was felt that the institution aided would constitute a definite contribution to the training of an American clergy. In the period 1829-38, the Leopoldine Association distributed 318,620 florins, amounting to about \$150,000, to the dioceses in the United States east of the Mississippi.⁹⁴ The proportion of this amount spent on education cannot be determined.

THE FINANCIAL SITUATION ABOUT 1840

The financial program of American Catholic education about 1840 was still in a thoroughly disorganized state. The laity had shown their willingness to support Catholic schools provided that the needs were made clear, and European missionary societies were ready to offer monetary assistance in cases where the resources of the local Catholic population were insufficient, but intelligent leadership in financial affairs was lacking.⁹⁵ The

⁹⁰ Hassard, *op. cit.*, p. 212.

⁹¹ Shea, *op. cit.*, Vol. III, p. 585.

⁹² Hassard, *op. cit.*, p. 212.

⁹³ Shea, *op. cit.*, Vol. III, p. 561, footnote.

⁹⁴ The total amount distributed in this period by the Leopoldine Association, including also funds sent to the St. Louis, New Orleans, and Kingston (Upper Canada) dioceses, was 364,620 florins, or about \$170,000. Cf. Roemer, *op. cit.*, p. 155.

⁹⁵ The Rev. John Hughes, in a letter to the Rev. Mr. Brute, dated June 10, 1834, complained bitterly that the nation's resources for Catholic education could not be reached because of the bishop's inactivity and

ordinary expenses of the schools were still provided for by such extraordinary measures as fairs and benefits. The schools existed, for the most part, in a hand-to-mouth fashion, and many of them were saved from closing only by a substantial donation or a legacy from some wealthy benefactor. The hierarchy seem to have been confident that state aid would be continued or restored, and not until the outcome of the school controversy at New York had demonstrated the futility of such hopes did the hierarchy realize their responsibility for the financial program of Catholic education.

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lack of leadership. He pointed out that not one out of five Catholics of his own city knew of the existence of the local diocesan seminary, and that the bishop, although suffering such a situation to exist, still expected clergy and people to support the institution. Cf. Hassard, *op. cit.*, p. 150.

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THE JUNIOR COLLEGE GROWS

The junior college movement in its 1941 aspect presents a picture commanding the attention of Catholic administrators and educators. Its rapid growth from 74 institutions in 1915 to the astonishing number of 610 in 1941, its economic and educational features, not only point out the wide acceptance of the movement but indicate that it seems to respond readily to community needs as well as fill a gap in the educational ladder. Yet present indications of the junior college movement reveal that the Catholic educational system has lagged considerably in this field.¹ Perhaps this may be attributed in part to one or more of the following causes:

1. Catholic education has been too busy establishing or maintaining four-year liberal arts colleges and universities.
2. Catholic educators have not explored to the full the possibilities of entrance into the junior college area as a service to the people they aim to serve.
3. The establishment of a junior college seems to involve a bigger investment of man power and resources than Catholic institutions have available.

The first of the foregoing causes I am in no position to challenge. What I do wish to do, however, is to call attention to the junior college as a means of even greater service on the part of the Catholic school system in the realization that in many parts of the United States there is not only the economic and local need for such a supplement to the Catholic high school, but that the answer to that need lies in the Catholic junior college. It is a dismal fact that in many of our cities even the strongest Catholic elementary and high schools find their work destroyed as their young men and women enter local, state or even denominational institutions of college or university level. The unsound philosophy taught in such institutions of higher learning, as well

¹ Of the 610 junior colleges in the United States in January, 1941, only 41 or approximately 7 per cent were Catholic. The distinction, nevertheless, of the first junior college in the United States must go to the foundation of Newton, Maryland, where in 1677 the Catholic school carried its students through the freshman year of college in addition to secondary work. Cf. Walter Crosby Eells, *American Junior College*, 1940 edition, American Council on Education, Washington, D. C., p. 14.

as the general atmosphere of both teaching and teacher influence, often debilitates, sometimes destroys, the faith nourished for so long and at so great a price. From this standpoint of religious conservation the junior college merits the attention of Catholic leaders, for it may well be that the establishment of such a school embracing the first two years of college work will be the means of preserving many of our Catholic boys and girls in the faith.

From the angle of what it has to offer also, the junior college stands out as possibly the greatest contribution that the past two decades have given our educational system. The curricular contents of the junior college are classified as general or terminal, depending on the student's intention of either continuing his education in a senior college or university or whether the courses taken in junior college conclude his formal education.

The implications of both types of courses to leaders in the field of Catholic education are tremendous. There is definitely no reason why a Catholic high school graduate, for instance, cannot take his pre-professional work in a Catholic junior college in an environment of school and home to which he is accustomed. True, the glamor of an out-of-town or big name university may be lacking, but the fundamental necessity of Catholic philosophy more than offsets any trivial or adolescent appeal. This may be set forth as one of the principal advantages to the college freshman or sophomore who would take some brand of philosophy anyway in a state, denominational or so-called non-sectarian university. In general, there is little or no difference between the core curricula of the general course of the junior college and that of a large university in the first and second years. In other words, the work of the first two years of university could just as well be taken in a Catholic junior college as at the larger institution.

The present tendency in the field of junior colleges, however, is not to stop with a general course but to offer something to those students who have made no definite plans for going to a four-year college, but who desire or should desire something that will lead to employment after a year or two of college in a vocational or occupational area. Such a course would be earmarked in educational parlance as terminal.

Necessarily, the question of terminal courses in a Catholic junior college immediately raises the question of finances, the

need for such courses, and to what an extent the Catholic junior college wishes to compete with public or private technical institutions in the same field. The economic situation, as is obvious, must be one of great pertinence to the college involved and as a variable cannot be treated here. However, concerning the need of terminal courses, I can only suggest careful and complete community surveys which will tell not only the needs of the community but the needs and interests of Catholic boys and girls in the community of college level. The follow-up of graduates, a part of the personnel program of every good Catholic high school, will be of great value here.

However, coming to the third consideration of terminal education, namely, to what extent do Catholic school systems wish to compete with technical and vocational programs of state financed institutions, it must be taken as a premise that perhaps the Catholic boy or girl in such a school does not encounter the moral pitfalls of subversive teachings. In many cases, at least, he or she is no more exposed to loss of faith than the out-of-school individual. Nevertheless, the possibility of the establishment of terminal courses in a Catholic junior college should not be ignored. Where the human soul is at stake, the Catholic school must be prepared and be willing to enter any field of learning, whether that realm be the liberal arts or the workshop, the development of the intellect or of the manual skills.

Taken as a whole, then, the junior college movement in both purpose and aspect offers a challenge to Catholic leaders. It stands forth as another link in an already strong educational chain—a logical supplement to the Catholic secondary school. Besides reaching a group of students, many of high ability, not previously served by Catholic higher education, the junior college points out another way of service to the Church and the community.

Statistics in themselves may prove little or nothing. We may ask, however, in the light of the young Catholic boys and girls they will serve, if there is not room in the United States for more than 41 junior colleges under Catholic auspices?

BROTHER JAMES ALPHEUS, F.S.C.

Christian Brothers College,
Memphis, Tenn.

WAR-TIME ACTIVITIES IN THE SCHOOLS *

FOREWORD

The national emergency brings new problems to the schools. Since fighting the war is not the responsibility of children, most teachers feel that they can serve best by protecting children in their right to be happy and to grow up without fear or hatred. We must continue to guide the growth of children as skillfully as we know how. The schools must continue to provide a well-balanced program of instruction in the fundamentals, resolving to do better the things which are already being done.

However, it is necessary to survey our instructional program to discover how our aims and purposes can be brought into harmony with war-time purposes of the nation. There are many things which the schools can do to vitalize teaching and to utilize the enthusiasm of youth in the total war effort. This check list of activities has been outlined in significant areas which are being emphasized today in many schools as a contribution to the war emergency.

On the nursery school, kindergarten and primary levels it seems necessary to stress self-reliance, obedience, proper health habits, and knowledge of the geography of the local neighborhood. These young children should be protected as far as possible from the results of the war.

In the higher elementary grades and secondary schools the teaching of love of country becomes the paramount aim. The atmosphere in the schools should be charged with patriotism by means of assemblies for the singing of patriotic songs, flag exercises, and commemoration of the birthdays of great Americans. Teaching patriotism is an emotional process. Patriotism is made up of pride, devotion and loyalty. You do not think pride, devotion and loyalty; you feel them. Music is a great force in dramatizing spiritual values and in such times as these spiritual values become the fundamentals.

Perhaps it is as a builder of morale that the school can make its greatest contribution in such times as these. Youth must have opportunities to serve. Youth must have a clear understanding

* A report of the Sub-Committee on Curriculum, Divisional Committee on State and Local School Administration, prepared for submission to the U. S. Office of Education Wartime Commission.

of what we are fighting for. Youth must have an opportunity to make some sacrifice. If the war lasts three or four years, the youth in secondary schools today will be in the fighting forces of Uncle Sam. Opportunities must be given now for youth in secondary schools to toughen their physical, mental and moral fiber.

Today more than ever before there must be a bond of understanding between the school and the community. The school needs public support and public sympathy, and the community needs the enthusiasm, patriotism, zeal and democratic practices of the modern school.

NURSERY, KINDERGARTEN AND EARLY ELEMENTARY GRADES

Introduction

The following classification of practices is to be used by the teacher as a reminder (or check on herself) to find to what extent and in what ways all pupils are being given instruction (or help) in carrying out the practices which are in harmony with the national emergency. Each teacher using this list will find that some of these practices are already part of her classroom procedure, and that others are not essential to her group. However, it is hoped that some of the suggestions may offer real help to teachers who are attempting to meet the problem of harmonizing the school program with the war-time needs of the nation. The members of the committee will be glad to receive constructive criticisms from teachers, principals or administrative officers.

I. Identification

Are you teaching each child to answer correctly the following:

1. What is your whole name?
2. Where do you live?
3. What is your father's name?
4. Where does he work?
5. What is your mother's name?
6. Where does she work?
7. Have you brothers and/or sisters?
8. What are their names?
9. How do you go to your home?
10. Who is there when you get home?
11. In the event that no one is home, to what place do you go?

12. Have you a telephone?
13. What is your telephone number?
14. Do you wear an identification tag?

II. *Interdependence on Community*

A. Are you teaching each child to recognize the *protective helpers* in the community and to understand what each does, as:

1. The mail man
2. The fireman
3. The policeman
4. The druggist
5. The street cleaner
6. The trash man
7. The soldier
8. The bus man
9. The air-raid warden
10. The doctor
11. The visiting nurse
12. The librarian

B. Are you teaching each child to recognize the *food helpers* in the community and to understand what each does, as:

1. The grocer
2. The milkman
3. The baker
4. The vegetableman
5. The iceman
6. The butcher

C. Do you teach the children to know the community by taking *frequent* walks with them, so that each can answer such questions as:

1. Where is the nearest drugstore?
2. Where is the nearest hospital?
3. Where is the nearest post office?
4. Where is the nearest mail box that you can use?
5. Where is the nearest library?
6. Where is the nearest grocery store?

III. *Obedience*

Patty S. Hill says: "When the thing to be done is more important than the way of doing it, immediate obedience is necessary without discussion."

A. Are you teaching each child absolute obedience, as:

1. To air-raid warnings?
2. In crossing the streets?

B. Are you teaching each child to obey and be respectful:

1. At school?
2. At home?
3. On the street?
4. At play?

IV. *Responsibilities*

A. Are you teaching each child *home responsibilities*, such as:

1. To put on his clothes?
2. To put on his shoes and tie the shoe strings?
3. To bathe himself?
4. To feed himself?
5. To keep his clothes on the correct pegs?
6. To keep his playthings in place?
7. Not to play with matches or fire?

B. Are you teaching each child *school and neighborhood responsibilities*, as:

1. Taking care of school and playground equipment?
2. Economizing in the use of material furnished free?
3. Being careful around openings which have the sign "danger?"
4. Being careful not to play with sharp instruments?
5. Playing in creeks and other bodies of water is dangerous?
6. Helping to keep schoolroom and grounds neat by picking up trash, etc.?
7. Contributing his specific part to the successful completion of the whole?
8. Feeling his responsibility when school activities are concerned as bringing papers for defense?
9. Reporting a fire?
10. Reporting an accident?

V. *Health*

Are you teaching the child desirable health attitudes and practices, as:

1. To desire a strong body?
2. To eat the right foods?
3. To have regular health habits?
4. To have a rest period—and *rest*?

5. Not to eat or drink foods or beverages which might be within reach but of which he knows nothing?
6. To maintain an attitude of calmness in the face of danger?
7. To know the simple rules of first aid?
8. To wear clothes adapted to weather conditions?
9. To care for his body through safety procedures in the home? (As proper way to carry knives, scissors, etc.)
10. To care for his body through safety procedures on the playground?
11. To enjoy outdoor play?

VI. *Security*

Are you helping the child to feel secure by:

1. Respecting him as an individual?
2. Giving him opportunities to contribute to the good of the group?
3. Helping him to experience satisfaction in a job well done?
4. Seeing that he is given a feeling of affection and sympathy? (Little children these days, and will in the days to come, feel the strain of the war in the home.)
5. Teaching the child the habits of industry, of cheerfulness, of helpfulness?
6. Hearing his side of the issue and respecting his opinions?
7. Refraining from imposition either by teacher or classmates?
8. Giving him opportunity to express his various talents?
9. Developing a spirit of independence?
10. Doing everything to raise his morale?
11. Teaching a respect for the rights of others?
12. Protecting him from the feeling of fear?
13. Being thrifty?

VII. *Appreciation of Beauty*

Are you teaching the child to offset the strain of war by the appreciation of beauty:

1. In art?
2. In music?
3. In nature?
4. In literature?

VIII. *Meaning of Words*

Are you teaching the child the meaning of such words as:

1. Our city?
2. Our state?
3. Our country?
4. America?
5. The United States?
6. The Nation?

IX. *American Folk Songs and Stories* (The "Read or Sing to Me Age")

Do you read (or tell) the children:

1. Folk tales?
2. Hero and heroine stories?
3. Animal stories?
4. Nature stories?
5. Realistic stories?
6. Sing songs?
7. Local history stories?

X. *School Libraries*

Are you instructing the children in the use of a library, as:

1. Where a book may be found?
2. What kind of a book to choose?
3. How to hold a book?
4. How to open a book?

XI. *The Flag*

Are you teaching each child:

1. The story of the flag?
2. The care of the flag—
 - (a) That it must not touch the floor or ground?
 - (b) That it must be kept clean?
 - (c) That it must not be torn, etc.?
3. The proper way to salute the flag?

Upper Elementary Grades, Junior and Senior High Schools

Note: The practices which are presented under the following headings are more suitable for the upper elementary grades, junior and senior high schools. In some cases they are activities affecting the whole school and are suitable for assemblies, student extra-curricular organizations or clubs, homerooms, or guidance. Some of the practices are well suited to classroom teaching, especially classes in the social studies. The manner in which a given activity is taught and applied in the life of a

school will be determined by conditions in the school. The check list should be useful to the member of the faculty who is involved in the specific activity. In some cases it should be the principal of the school, in other cases the homeroom teacher, or guidance counselor, or classroom teacher. In considering a few of the practices it will probably be well to have several individuals utilize the check list.

I. Love of Country

(a) Are you as a teacher conscious of the need of teaching patriotism each day?

(b) How often do the pupils in your classes salute the Flag of the United States?

(c) Do the pupils in your classes understand the meaning of the Pledge of Allegiance to the Flag?

(d) How accurately can the pupils in your classes write the Pledge of Allegiance to the Flag with correct spelling and punctuation?

(e) How well do your pupils know the meaning of the flag as a symbol of the way in which it should be treated?

(f) How well can the pupils in your classes sing America and the Star Spangled Banner?

(g) How accurately can the pupils in your classes write the Star Spangled Banner with correct spelling and punctuation?

(h) To what extent do they understand the meaning and history of these songs?

(i) What other patriotic songs which are linked with the history of our country do your pupils sing and understand?

(j) How adequately does your school make use of the birthdays of great Americans for patriotic observances?

(k) To what extent do the pupils in your classes have a feeling of respect for the courage, perseverance and loyalty of American heroes?

(l) Do the pupils in your school have an appreciation of the amount of work done by men, women and children in colonial times and their ability to withstand hardships?

(m) How adequately are you developing an appreciation of life today as an outcome of the work and sacrifice of the pioneers?

(n) How appreciative are the pupils in your classes of the outstanding qualities of the leaders of the nation?

(o) To what extent are the pupils in your classes familiar with the Constitution of the United States? Declaration of Independence? Lincoln's Gettysburg Address? Bill of Rights?

(p) How often do you have assembly sings for the singing of patriotic songs?

(q) To what extent do your pupils understand and appreciate the duties and privileges of American citizenship?

(r) To what extent do your pupils have an attitude of helpfulness toward naturalized citizens or foreigners who are trying to become citizens?

(s) If a great public address, such as a President's talk to Congress, is made during school hours, do you enable your pupils to hear this address by radio in a general assembly of your school?

(t) Do you in your teaching put great emphasis upon the duties and responsibilities of citizenship in a Democracy? Do you show pupils that their great freedom and their many privileges under democratic government may be lost unless we all fully accept our duties and responsibilities under a Democracy?

(u) Do you encourage your pupils to attend fine patriotic movies such as "Abe Lincoln in Illinois" and "Land of Liberty"? After attending such movies do you and your class seize the opportunity for wholesome patriotic class discussion?

(v) Do you make it clear to your pupils that life for years to come may be very hard, and that to meet this hard life successfully they must be strongly prepared—physically, mentally and morally?

(w) To what extent do your pupils recognize liberty and freedom as an opportunity to give services, as well as the source of privileges and benefits?

(x) To what extent do your pupils appreciate the meaning of patriotism through action, as well as by lip service?

II. *Building Morale*

(a) How well do the pupils in your school understand the differences between the American way of life and that of our totalitarian enemies?

(b) How universally are the pupils in your school rendering service to the school, to the home, and to the community?

(c) To what extent are the pupils in your school doing without something or making some sacrifice?

(d) To what extent do the pupils in your classroom understand why the United States must fight despite its ideals of the past?

(e) How well have the pupils in your school mastered the technique of air-raid drills?

(f) To what extent are the pupils in your school refusing to repeat unconfirmed war stories?

(g) In what ways are the pupils in your classes trying to improve their standard of work—such as listening carefully to instructions to eliminate waste of time?

(h) To what degree have you created an environment in the

school which is characterized by friendly good will and mutual trust?

(i) Are you calmly and courageously facing the dangers which war may bring to our country?

(j) To what extent have you developed in pupils a feeling of cooperation and appreciation for personal, moral and religious rights and a tolerance for the opinion of others?

III. *Protecting the Health of the Children and Building Sound Bodies*

(a) To what extent are the pupils in your school striving to improve their health and physical stamina?

(b) How often do the pupils in your school take hikes or engage in winter sports?

(c) To what extent are the pupils in your classes developing good health habits?

(d) How often do the pupils in your school have thorough physical examinations and corrective measures taken?

(e) How much attention is given to the teeth of the pupils in your school?

(f) Are you sure that the pupils in your classes have proper nutrition?

(g) Have you investigated to discover whether the pupils in your classes have a proper school lunch?

(h) How often are the eyes of the pupils in your classes tested and corrective measures taken?

(i) How often do the pupils in your school participate in health campaigns and clean-up campaigns?

(j) What provision is made in your school for the handicapped children?

(k) How adequately are the pupils in your classes protected from communicable diseases?

(l) How satisfactorily are the schoolrooms cleaned, lighted and ventilated?

(m) To what extent does your school have adequate playground facilities?

(n) How enthusiastically does your school cooperate with public health agencies?

IV. *Practical Services for Our Country*

A. To what extent are pupils in your school informed about what to do in an air raid:

1. In regard to fighting fires?

2. In regard to handling incendiary bombs?

3. In regard to fitting up an emergency room in the home?

4. In regard to the principles back of air-raid directions, such as—general nature of detonation, dangers of drafts, flying glass, etc.?
5. In regard to poison gas?
6. Other (describe).

B. To what extent are pupils in your school members of volunteer groups for civilian defense, enlisted to perform service as:

1. Fire-fighters
2. Messengers
3. Guides
4. Stretcher-bearers
5. Airplane spotters
6. Nutrition workers
7. Other (describe)

C. To what extent are pupils in your school producing materials for war use, such as:

1. Knitted articles
2. Sewing
3. Bandages
4. Splints
5. Model airplanes
6. Other (describe)

D. To what extent are pupils giving volunteer services in community welfare activities, such as:

1. Nurses' aids in hospital
2. Taking care of children while mothers work
3. Playground assistants
4. Clerical work
5. Messenger work
6. Other (describe)

E. To what extent are your pupils engaged in selling defense bonds and stamps?

F. To what extent are your pupils buying defense bonds and stamps?

G. To what extent are your pupils conserving resources and materials?

1. Driving slowly
2. Doubling up to save automobiles
3. Using bus and street-car to save use of automobile
4. Saving electricity

5. Eliminating unnecessary telephone calls
6. Carrying purchases home
7. Eating less sugar
8. Taking care of books and other school property
9. Wearing simple clothes, taking care of them and wearing them longer
10. Other (describe)

H. To what extent are your pupils salvaging waste materials?

1. Paper
2. Metal
3. Rubber
4. Other (describe)

I. To what extent are your school and its pupils rendering services to defense workers by:

1. Renting rooms to them
2. Welcoming new-comers to school
3. Cooperating with Community Centers, churches, etc., offering them recreational facilities
4. Other (describe)

J. To what extent are your pupils rendering services to men in the armed forces by:

1. Writing letters
2. Sending presents
3. Giving books (through Victory Campaign)
4. Giving entertainments, plays, dances, etc.
5. Entertaining them in the home when on leave
6. Other (describe)

K. (For rural communities.) To what extent are your pupils planning to produce more food by:

1. Making better home gardens
2. Canning surplus food
3. Helping with poultry and livestock
4. Other (describe)

L. To what extent are your pupils planning to work this summer:

1. In war industries
2. On a farm (This question applies to those who do not lie on a farm)
3. In a non-defense job

4. At a Work Camp
5. Other (describe)

M. To what extent does your school aid in the emergency by offering the following courses (in addition to regular Vocational Courses normally offered):

1. First Aid
2. Automobile driving and emergency repair
3. Home nursing
4. Foods and nutrition
5. Aviation
6. Radio
7. Telegraph (Morse code)
8. Map reading
9. Consumer education and thrift
10. Other (describe)

N. To what extent are your pupils taking one or more of these courses?

O. To what extent are pupils planning to go to summer school to hasten graduation?

P. To what extent are your pupils working at part-time jobs:

1. War industry
2. Non-war industry
3. Farming
4. Other (describe)

Q. How well is the school meeting the need for adolescent labor by:

1. Allowing for part-time programs
2. Giving credit for supervised work on the job
3. Other (describe)

R. To what extent does your school prepare pupils to become efficient workers by:

1. Offering courses on occupations
2. Stressing the relationship between industrial and agricultural production and the winning of the war
3. Informing pupils where and how to get the job in which each individual can make his greatest contribution to winning the war
4. Training pupils in good work habits, such as industriousness, interest in one's work, sense of responsibility for doing a creditable piece of work, etc.

5. Informing pupils about Labor Laws, Unions, etc.
6. Other (describe)

S. To what extent are pupils cooperating at home by:

1. Helping with home tasks
2. Picking up things, coming to meals on time, etc., to make less work for mother
3. Avoiding actions which cause family disturbances
4. Being careful about things you do that would cause your tired parents to worry
5. Other (describe)

T. To what extent are your pupils contributing:

1. Money to the Red Cross, United Service Organizations, etc.
2. Blood for plasma
3. Other (describe)

V. *Community Relations*

(a) To what extent are the pupils in your classes familiar with their own community, particularly with those buildings and institutions which represent the local government—fire house, city hall, hospitals, police department?

(b) How often do the pupils in your classes have an opportunity to visit these places and to discuss what they have seen?

(c) How often do the pupils in your classes work with the community on such projects as beautifying roads, planting trees and shrubs, and decorating homes?

(d) To what extent do the pupils in your school aid the community in celebrating Christmas and other holidays?

(e) To what extent does your school cooperate with churches, civic clubs and other community groups?

(f) How many times have the pupils in your school had opportunities to demonstrate to the community what is going on in the school?

(g) How often do the pupils in your classes take home things which interpret the school program, such as: conservation of school supplies; motion pictures recommended for children; plans for selecting a balanced lunch in the cafeteria; objects made in the shop or in the home arts department?

(h) To what extent are the parents familiar with the school program and services of the school?

(i) How often have the parents visited the school on invitation?

(j) To what extent is the school program built around the problems in the local community?

(k) To what extent do the parents understand the safety program in the school?

(l) How often are parents and teachers brought together to interpret and explain the curriculum?

(m) To what extent is the school plant used for community activities which are significant in the educational program?

(n) To what extent are the pupils of your school visiting places of historical, national, or local significance in your community?

(o) To what extent are the pupils of your school acquainted with the industrial organizations of your community?

(p) To what extent is an effort made to interpret the curriculum to the parents through an active Parent-Teacher program?

(q) To what extent is responsibility and respect for public and private property developed in your school?

VI. *Pupils as Efficient Citizens in a Democracy*

(a) To what extent is the personality of each pupil in your school being respected?

(b) How well do the pupils in your classes understand the school program as a whole?

(c) To what extent is a new emphasis being placed on the responsibilities of citizens as well as the privileges?

(d) To what extent is each pupil in your school given some responsibility for making policies for the group?

(e) To what extent are the pupils in your classes learning to obey the orders of teachers and student officers?

(f) To what extent are pupils learning to abide by the will of the majority?

(g) To what extent are the pupils in your school given an opportunity to develop leadership by participating in class meetings and group discussions?

(h) To what extent is the war being utilized as motivation for higher standards of achievement?

(i) To what extent do the pupils in your school have an opportunity to enroll in good causes, such as: Junior Red Cross; the Loyal League; and other such activities?

(j) To what extent do the pupils in your classes have an opportunity to claim membership in groups of their playmates?

(k) To what extent are the pupils in your classes learning the obligations of citizens in obeying and helping to enforce the law?

(l) To what extent does the program of your school take into account pupils of high ability?

(m) To what extent does the program of your school provide for the slow learners?

(n) How much use is made of objective tests and psychological services in studying the development of each individual?

VII. *Understanding War Aims*

(a) To what extent do the pupils in your school understand why the United States must now fight despite its ideals of the past?

(b) How often are the pupils of your school informed about the war and their part in it?

(c) How clearly do the pupils in your classes understand the characteristics of democracy as contrasted with totalitarian governments?

(d) How much study and discussion have the pupils in your classes had concerning the Atlantic Charter, the Four Freedoms, etc.?

(e) How well do the pupils of your school understand the speech of President Roosevelt asking for declaration of war on Japan?

(f) How adequately have the pupils of your classes studied and discussed the speech of Winston Churchill before the United States Congress?

(g) To what extent are the pupils in your classes given an opportunity to study current developments in the war and war needs of the United States and her allies?

(h) To what extent have the pupils in your classes been taught the sources of the liberty which we enjoy today?

(i) Are the pupils in your classes familiar with the Magna Charta, the Mayflower Compact, the Declaration of Independence, the Constitution of the United States, the Bill of Rights?

(j) To what extent do the pupils in your school understand the necessity for taxes, rationing, and saving?

(k) To what extent are the pupils in your classes thinking about post-war aims and terms of the peace?

EDUCATIONAL NOTES

CHICAGO MEETING OF N. C. E. A.

A panel on "Women's Colleges and Defense Work" will be a feature of the meeting of the College and University Department to be held in connection with the thirty-ninth annual convention of the National Catholic Educational Association April 6-9, in Chicago.

On April 8, the Very Rev. Francis J. Furey, President of Immaculata College, Immaculata, Pa., will speak in the panel dealing with women's colleges and defense, on "Salvaging Permanent Values for Women's Colleges in the Post-War Period." Sister M. Raymond, O.P., Sister Angela Elizabeth, and Dr. Helen L. May will give a committee report on "Services That Women's Colleges Are Rendering in the Present Emergency."

Another panel will be held the same day on "Reorganization of Catholic Education." Dr. Francis M. Crowley, Dean of the School of Education of Fordham University, will give a historical survey on "The Present System 8-4-4 and How It Came into Force." The Rev. Francis B. Ost diek, pastor of Holy Trinity Church, Des Moines, will speak on "Experiments with Other Time Divisions"; and Dr. Edward Sullivan, on "How Many Years Should Be Given to Secondary and Collegiate Institutions and Where Should the Dividing Line Be Placed?"

The address of welcome will be given on Tuesday, April 7, by the Rt. Rev. Msgr. William T. Dillon, Dean of St. Joseph's College for Women, Brooklyn, N. Y., and President of the College and University Department.

At a meeting that day of the Committee on Graduate Study, the Rev. Gerard Smith, S.J., of the Department of Philosophy of Marquette University, Milwaukee, will read a paper on "Mr. Adler and the Order of Learning," the Very Rev. James Marshall Campbell, Dean of the College of Arts and Sciences, the Catholic University of America, on "Distinguishing Marks of Lower-Division, Upper-Division and Graduate Instructional Procedures," and the Rev. Wilfred M. Mallon, S.J., Dean of the College of Arts and Sciences, St. Louis University, on "Fac-

ulty Organization, Rank, Tenure, and Academic Freedom in Catholic Colleges and Universities."

Francis E. Horka, President of the National Federation of Catholic College Students, will address the Department Thursday, April 9.

The complete program for the Convention may be secured from the Office of the Secretary-General of the N.C.E.A., 1312 Massachusetts Ave., N.W., Washington, D. C.

CLASSROOM DRAMA

Professor Carl C. Wheaton asks a question of one of the students in his Criminal Procedure class at St. Louis University. Another student jumps to his feet and objects to the answer. In the heat of the argument one student draws a knife, stabs the other and dashes from the room.

While the bewildered class is still trying to grasp what has happened, Professor Wheaton calmly instructs them to write an account of exactly what they saw. This is their first intimation that the knife had a rubber blade, that the blood on the victim's shirt is red ink, and that the whole scene was rehearsed.

In the trial that follows the eyewitness accounts are used as evidence. No two versions are ever exactly alike. Both students are invariably given credit for having struck the first blow. The words exchanged during the argument provide a most fertile field for excited imaginations. Rarely does any account get all the facts straight.

Since lawyers must know what they are up against when they summon witnesses and how much of their testimony can be relied upon, this "incident" takes place with variations each year. Professor Wheaton finds that it teaches his students a wholesome caution that they never forget.

THOMAS F. GAVIN, S.J.

Woodstock College,
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ENROLLMENT GAIN OF CATHOLIC COLLEGES DURING PAST TWO DECADES

The increase of enrollment in Catholic universities and colleges in the past 20 years has amounted to 378.9 per cent, according to a report just published by the Department of Education of the National Catholic Welfare Conference.

The figure is contained in the results of the biennial survey of Catholic educational institutions of higher learning conducted by the N.C.W.C. Department of Education, and is presented as an indication of the striking expansion of the Catholic school system throughout the United States since the first World War.

The report reveals that enrollment in the Catholic universities and colleges has climbed consistently—with the exception of the period 1932-34—from 33,798 in 1920 to 161,886 in 1940, an increase of 128,088 students. In 1932-34, depression years, there was an enrollment decrease of .4 per cent.

The first N.C.W.C. Education Department survey in 1920 showed there were 130 Catholic universities and colleges in the United States—76 for men and 54 for women. In 1940, there were 193 Catholic universities and colleges, an increase of 63, or 48.5 per cent. In 1920, the total number of instructors was 3,697—1,739 Religious, 1,883 laymen and laywomen, and 75 unclassified—while in 1940 the instructional staff numbered 13,150, an increase of 9,453, or 255.7 per cent.

The report notes that in the past two decades eleven Catholic universities and colleges have observed centenaries.

Increase in enrollment between 1920 and 1930 was greater than in the decade just past. From 1920 to 1930 student matriculation increased by 72,158, or 213.4 per cent, while between 1930 and 1940 the figure was 57,060, or 52.8 per cent.

Growth in the number of institutions, however, was practically the same in the two decades. Between 1920 and 1930 the total of Catholic universities and colleges increased from 130 to 162, or 24.6 per cent, while in the period 1930-40, 31 more institutions were established, or a percentage increase of 10.1.

Of the institutions in existence in 1940, there were, for men, 24 universities, 45 senior colleges, and seven junior colleges; and for women, one university, 92 senior colleges, and 24 junior colleges.

Of the 25 universities, one is controlled by the Hierarchy of the United States; 15 by the Society of Jesus; three by the Congregation of the Holy Cross; two by the Congregation of the Mission; and one each by the Congregation of the Holy Ghost, Brothers of the Christian Schools, Society of Mary, and the Sisters of the Blessed Sacrament.

Twelve of the 52 colleges for men are controlled by the Order

of St. Benedict, and nine each by the Society of Jesus and diocesan clergy. The Brothers of the Christian Schools control five colleges; the Order of Friars Minor, three; the Congregation of the Mission and Society of Mary, two each. Other Orders control no more than one each.

The Hierarchy of the United States controls one college for women; the Sisters of Mercy control 14; the Sisters of St. Joseph, 13; the Sisters of St. Dominic, 11; the Ursulines of the Roman Union, eight; the Sisters of St. Benedict, seven; the Sisters of Charity, four; the Religious of the Sacred Heart of Mary, the Sisters of Notre Dame, the Sisters of the Holy Cross, the Sisters, Servants of the Immaculate Heart, the Sisters of Divine Providence, and the Religious of the Sacred Heart, three each; the Sisters of Nazareth, Sisters of Notre Dame de Namur, the Sisters of Saint Francis, the Congregation of the Third Order of St. Francis of Mary Immaculate, the School Sisters of Notre Dame, the Sisters of Loretto at the Foot of the Cross, the Society of the Sacred Heart, and the Sisters of the Presentation of Mary, two each. Many other Orders control only one college for women each.

Of the 193 Catholic institutions of higher learning, 110 are located in ten states and the District of Columbia, while the remainder are situated in 25 other states. The greatest number—20—are in New York, Pennsylvania is second with 18, and Illinois third with twelve.

The Archdiocese of Baltimore and of Washington, between them, include the greatest number of Catholic colleges and universities in their precincts, with 13. The Archdiocese of New York is next with ten, and the Archdiocese of Chicago third with eight. The institutions in general are located in 74 archdioceses and dioceses.

A total of 125 Catholic universities and colleges are constituent members of the National Catholic Educational Association; 99 are accredited by State Departments of Education; 53 by state universities; 47 by the North Central Association of Colleges and Secondary Schools, and 16 by the Northwest Association of Colleges and Secondary Schools. Thirty-seven are affiliated with the Catholic University of America, while 13 are approved by the American Medical Association, eight by the American Association of University Women; seven by the

American Association of Junior Colleges; ten by the American Bar Association, and eight by the American Law School.

A SCHOOL FOR CRIPPLED CHILDREN

During the last years the public interest in the welfare and the education of the exceptional child has steadily increased. Opportunity classes have been created, public schools were opened, societies have been founded to meet the needs of the handicapped child. A school that has the purpose to take care of the handicapped child should not only be concerned with the education of the mind or with a mere physical therapy but with the education of the "whole child." There is no doubt that religious education is of utmost importance in educating the exceptional child, of an importance that cannot be overemphasized.

To contribute to the request of a better education of the crippled child under the aforementioned points of view, Magnolia School, New Orleans, La., serving since 1935 the care of feeble-minded children, will open a new Department for Crippled Children this year. The environment of this school will be made apt for the comfort of this type of handicapped children, and it will be the particular purpose of this department to develop a maximum of physical and mental capacities. Each child will be provided with an individual plan and schedule that meet his academical and his physical needs. The academic instruction will be given by teachers specially trained for the education of handicapped children who consider it a privilege to help these children to bear their burden. The physical therapy lies in the hands of a teacher with a special training in corrective gymnastics and orthopedy.

Since most of the handicapped children possess abilities and aptitudes which, if developed by physical, academic, and vocational training, can make these children socially and economically independent, the new department at Magnolia School will deal with a problem the solution of which does not only serve the general aims of our society but contributes to the individual purpose of educating good citizens.

ESTER MARIA PEISER.

Magnolia School,
New Orleans, La.

CATHOLIC SCHOOLS AND NATIONAL DEFENSE

To make the maximum contribution to the war effort, the Catholic University of America has revised its curricula by reducing the four-year school term to three during the period of the emergency, the Most Rev. Joseph M. Corrigan, Rector of the University, announced. Coincident with the opening of the six weeks' summer session on June 26, a twelve-weeks' term will begin in the College of Arts and Sciences, the School of Engineering and Architecture, and the School of Nursing Education in order to provide the equivalent of a full semester. At the same time, additional part-time courses will be available for students in the various engineering skills in the late afternoons and evenings.

To bring about this accelerated program applying to the national defense courses, the customary Easter vacation this year will be shortened and the annual commencement exercises for Seniors will be advanced. The Easter vacation period will end on April 7, and the commencement will be held on May 29 instead of June 10.

On June 26, the regular summer session will begin, as well as the intensified program of work for students who are candidates for degrees in the arts and sciences and nursing departments, to continue until the opening of the regular 1942-43 school year late in September. A similar program is to be followed next year, so that the University's complete term in effect will be reduced from four to three years. Freshmen will be admitted on June 26 as well as at the opening of the regular term of the University in September.

* * *

The Very Rev. Edward V. Stanford, O.S.A., President of Villanova College, is one of seven prominent educators who have been named by the Navy Department as curriculum policy consultants in connection with the V-1 program designed to recruit 80,000 men per year, many of whom will be commissioned as officers in the U. S. Naval Reserve, from colleges throughout the country.

* * *

Lost a gym shoe or a book? It'll cost you one Defense Stamp to retrieve it.

Class play admission? One Defense Stamp.

Prizes for school work? Also, Defense Stamps.

These are just a few of the scores of ingenious patriotic plans of Catholic schools and hospitals reported at two singular meetings held in Palm Beach, Fla.

In a highly important defense area, the Diocese of St. Augustine has been alert from the first of the war.

The Most Rev. Joseph P. Hurley, Bishop of St. Augustine, wanted to make sure to encourage his workers, to give them a chance to exchange ideas. Hence, at the Bishop's call, February 28, the Rev. R. E. Philbin, Diocesan Superintendent of Schools, presided over a session of all school superiors, and the Rev. Paul L. Manning, Diocesan Superintendent of Charities, over a meeting of the superiors of hospitals.

It was a comprehensive reporting of Catholic defense effort on a diocesan scale. It brought out an amazing picture. For instance: One school, to go back to war bonds, had counted up and found 57 of its alumni in the armed service. It has launched a war-bond fund, out of the proceeds of which it will later erect a memorial statue to its heroes.

In another school, parents have banded together to buy hundreds of dollars worth of bonds.

The hospitals are going to organize a novel recruiting plan for student nurses. Sisters and lay nurses will visit and speak to all senior high school girls, presenting the emergency call. One hospital reported it had already made plans to triple its intake of student nurses.

The Catholic hospitals reported themselves already far advanced on a plan for a protective corps for their institutions, with adequate advance warning, priority evacuation of patients to safer areas, establishment of blood and plasma banks, methods for meeting hazards such as fire, flying glass and projectile splinters; independent light, power and water facilities.

Plans were perfected for organizing rescue squads of doctors, nurses and stretcher bearers; for teacher centers; for war-time allaying of panic. The entire staff of the Florida Catholic schools will thus be prepared to teach the children whatever is necessary.

Bishop Hurley addressed both gatherings, expressing satisfaction at what had been done and urging continued alertness.

He stressed the supernatural motives that had led to these patriotic programs, and emphasized that the Catholic contribution to the victory of the country is in accordance with the Church's teaching.

He counseled full cooperation with the civic authorities, keeping, however, the Catholic identity of Catholic efforts. He gave the conferees the motto: "Pray and work for God and country."

* * *

On the wooded slopes of the Blue Ridge Mountains that lift above the spires and crosses of 134-year-old Mount St. Mary's College, Emmitsburg, Md., students are swinging axes in a unique activity in the school's new program of physical fitness for national defense. The students are members of the recently-formed "Men of the Woods" Club, which aims to provide strenuous physical exercise for those not interested in athletics.

* * *

Conferences are under way between authorities of St. Bonaventure College, St. Bonaventure, N. Y., and Mayor Walkerman D. Dugan of Olean, who also heads the city's civilian defense council, relative to a program in which facilities of the institution will be made available to residents of the vicinity to aid in the war effort. The cooperation of St. Bonaventure will be along academic, recreational and military lines.

* * *

St. Mary's College, Moraga, Calif., has been approved as one of the pre-flight aviation instruction training centers being organized at four colleges by the United States Navy.

More than 2,000 of the 30,000 cadet pilots a year the Navy plans to turn out in what it terms "the greatest aviation training program in naval history" will receive their training at St. Mary's. Other college centers will be located in the East, Midwest and South.

Following three months of basic training at St. Mary's College, which, according to Secretary of the Navy Knox, will be "the most strenuous in the history of American military training," the naval cadets will be transferred to a naval flying base for further training before receiving their wings.

* * *

Answering a call of the New York City Police Department.

for instructors who have teaching experience and ability, eleven professors of St. John's University, Brooklyn, N. Y., have volunteered their services to train and develop selected groups of zone and sector wardens as instructors for the personnel of the Air Raid Wardens Service.

The professors have attended factual material lectures and demonstrations and will receive further instruction on bombs, defense warfare, and organization and communications. Following this they are expected to give two hours weekly for five weeks in training the zone and sector wardens.

The course of training will include air raid protection measures and practices, practical and scientific techniques applicable to the control and handling of incidents resulting from enemy bombing, tactical problems, field exercises and teaching techniques. This will cover aerial warfare, high explosives and incendiary bombs, gas warfare, organization and function of control centers, and the protection of plants and buildings.

* * *

More than 30 Atchison radio enthusiasts, of both sexes and all ages, are now enrolled in a 16-week course in radio technology, inaugurated at St. Benedict's College, Atchison, Kans., under the auspices of the engineering, science, management, and defense training program. The Rev. Romauld Fox, O.S.B., and the Rev. Pascal Pretz, O.S.B., of St. Benedict's College, are conducting the course as an extension service of the School of Engineering of the University of Kansas.

* * *

A farewell banquet was held at the Catholic University of America for the Rev. Gerald F. Dillon, Dean of Men, who has been granted a leave of absence "for the duration" to accept an appointment in the United States Navy Chaplains' Corps. The Rev. Edgar A. Lang, O.S.B., of the University staff, has been named acting dean in Father Dillon's absence.

SURVEY OF THE FIELD

The Feast of St. Thomas Aquinas, patron of all Catholic schools, was observed at the Catholic University of America, March 7th, with a Solemn High Mass in the National Shrine

of the Immaculate Conception. The Mass was in the Dominican rite, with the Very Rev. Adrian T. English, O.P., prior of the Dominican House of Studies, as the celebrant. The sermon was preached by the Very Rev. Leonard Walsh, O.F.M., Superior of the Franciscan Monastery. The assisting officers of the Mass included the following priests of the Dominican Order, Fathers M. J. Clancy, T. R. Gallagher, C. S. Jorn, J. S. McCormack, D. F. Reilly and E. B. Halton. . . . The guidance programs in 870 secondary schools have been surveyed by Dr. Eugenie A. Leonard, Dean of Women at the Catholic University of America, and Anthony C. Tucker, of the Occupational Information and Guidance Service of the U. S. Office of Education, and the results are published in a booklet entitled "The Individual Inventors in Guidance Programs in Secondary Schools." The authors found that practically all high schools receive from elementary schools some record of each entering pupil and that more than three-quarters of the schools record regularly personal data, teachers' marks, attendance records, and intelligence test scores. The results of the survey are disclosed in Vocational Division Bulletin No. 215 of the U. S. Office of Education. . . . The first Conference on Spiritual Inter-Americanism of the Inter-American Federation of Catholic Seminars was held at Immaculata College, Immaculata, Pa., March 7. The theme was "The Catholic Student's Place in Inter-American Relations." The conference opened with an address of welcome by the Very Rev. Francis J. Furey, President of Immaculata College. Speakers included the Rev. Theophane Maguire, C.P., editor of *The Sign*; the Rev. Dr. Joseph F. Thorning, of Mount St. Mary's College, Emmitsburg, Md.; Dr. Charles Lyon Chandler, of the Corn Exchange National Bank and Trust Company, Philadelphia; Alexandre de Seabra, of Temple University; Jose de Seabra, of New York University, and Miss Mary Onischick, secretary to the Minister of El Salvador. . . . The American Library Association has named the Rev. Dr. John K. Ryan, associate professor of philosophy of the Catholic University of America, to the book committee of its Religious Books Round Table. He will be the Catholic representative on the committee of six, the purpose of which is to select the 50 best books published in the field of religion during the year ending May 1. . . . A national poster contest

in connection with the Summer Schools of Catholic Action has been announced by the Parish Department of *The Queen's Work*, national Sodality secretariat, St. Louis. The posters, to be 17 by 22 inches, must depict some phase of the Summer School. Entries must be received June 3 and first and second awards will be offered. . . . Final arrangements have just been announced by the Liturgical Arts Society for what it terms one of the most important artistic competitions in the history of the Catholic Church in the United States. This competition, in which 76 leading American sculptors have been invited to participate on the basis of photographs of their previous work, is for a heroic-size statue of Christ, the Light of the World, which will form the most notable artistic feature of the new headquarters of the National Catholic Welfare Conference in Washington, D. C. After consultation with the National Sculpture Society and a careful study of the problem, the Liturgical Arts Society has prepared a program for this competition. The finished statue is to be of bronze, 15 feet high from head to feet. It is hoped the statue will be ready for installation in about two years. Each of the 76 contestants in the competition will be expected to submit a model of his or her conception of Christ, the Light of the World, before June 30, 1942. The models will be judged by a distinguished jury, composed of the following: Frederick V. Murphy, head of the Department of Architecture at the Catholic University of America; Barry Byrne, architect and designer of the Church of Christ the King in Cork and the Cathedral in Tulsa, Okla.; Lee Lawrie, celebrated American sculptor; Paul Jennewein, sculptor and medalist, and Gaetano Cecere, director of the Department of Sculpture, Beaux Arts Institute of Design, New York. First prize in the competition will be \$1,500 and a \$6,000 contract for the execution of the finished full-sized model, from which the final bronze figure can be cast. The second prize is \$500 and there will be five third prizes of \$200 each. . . . The Inter-American Demonstration Center Project is a responsibility of the United States Office of Education in cooperation with the Coordinator of Inter-American Affairs. The centers, about 25 in number, are scattered throughout the country from New York to California, and from Michigan to Texas. Centers were chosen primarily because they were already doing significant

work in the study of the other American republics. Since it seemed wise to have a variety of situations illustrated, schools of the following types are included: City, small town, parochial, county system, teachers college, university, State department of education, and a private school. Elementary, junior and senior high schools, and college levels are represented. . . . The Pan American Union offers four years at college for the best paper on "What Inter-American Cooperation Means to My Country." All students of high school grade in the United States are eligible to write this paper which must be not more than seven hundred words in length. In addition to the grand prize of a scholarship valued at \$6,000 there will be state awards of \$50, \$25 and a silver medal, respectively. The closing date is April 14, 1942. For further information, write to Pan American Union—Inter-American Forum, Washington, D. C. . . . A Solemn Mass of Requiem was sung in St. Pius' Church, Baltimore, January 15, for the Rev. Dr. John T. Gillard, S.S.J., a priest widely known for his work in behalf of the Colored race. Father Gillard died of a heart attack at the motherhouse of the Society of St. Joseph's there. He was 41 years old. At the time of his death, Father Gillard was attached to the House of Administration of the Josephite Fathers, serving as secretary to the Very Rev. Louis B. Pastorelli, S.S.J., Superior General of the Society. He was also editor of *The Colored Harvest*, official publication of the Society which promotes interest in the work of the Colored missions. An authority on the work of the Church among the Colored in the United States, Father Gillard wrote a number of books and lectured on this subject and was a frequent contributor to magazines and newspapers. His latest work, "The Catholic Colored in the United States," has just been published. Born in Scranton, July 10, 1900, Father Gillard attended the parochial schools there and in 1921 entered the St. Joseph's Society of the Sacred Heart. He was ordained March 28, 1928, and was immediately assigned as secretary to Father Pastorelli and as editor of *The Colored Harvest*. He also acted as Chaplain to the Oblate Sisters of Providence, Baltimore, first community of Colored Sisters in the United States. . . . There is a wealth of musical talent among our nuns. They teach patriotic songs to the children in school—"America," "The Star-Spangled Banner"

and the other familiar and traditional patriotic airs. Catholic teachers also are blessed with the ability to compose. Out of these days and years and issuing from their strife and sacrifice, we look for spontaneous expression in song of our love for America. Shall not a Catholic Sister give us the words and music of a great, new patriotic hymn to be sung by countless thousands, even as are sung "America the Beautiful" and "God Bless America?"—Rev. Dr. John K. Ryan in "The Virtue of Patriotism," *Telling Facts*, Spring, 1942.

REVIEWS AND NOTICES

Youth and the Future. American Youth Commission. Washington: American Council on Education. Pp. 295. \$2.50.

This is a Report of the American Youth Commission of the American Council on Education. It is really more than a report. It is a program, the volume containing a large number of specific recommendations for dealing with the manifold and complex economic, educational and social problems that will confront American youth in the years that lie ahead. This is in harmony with the purpose of the report, as noted in the introduction by Owen D. Young, chairman of the Commission, namely, that it was prepared "to set forth a program in regard to youth—a program based on the experience of the past, adjusted to the harsh realities of the present, and adequate to foreseeable needs of the future."

There are three major parts to the volume. The first deals with the employment opportunity for youth. It discusses at length, for instance, the values and possibilities of the NYA and CCC. The second deals with other basic problems, such as education, occupational adjustment, use of leisure time, marriage, health, delinquency, and citizenship. The third speaks of the responsibility for action for youth at the various levels: local, state, and national. There is a concluding chapter on "Meaning for Life," by Dorothy Canfield Fisher. This concludes with a "Final Word About the Spiritual," apparently inspired by the following words of Reverend Dr. George Johnson, which are quoted: "The bond between man and his God is at the same time the fundamental bond between man and his neighbor."

Youth and the Future is really not limited to youth. There is much in the volume that shows the broad background into which youth and his problems must be fitted. Topics such as the following are given attention: price systems, depression theories, wages, public works, foreign trade, unemployment, and health insurance. The treatment of these and not a few other topics shows decidedly that the Commission put much study and effort into its undertaking.

There is not a little theory or philosophy in the volume. It is likely that not all readers will agree with every view expressed.

But, considering the number of contributors to the report and the diverse views of American groups for which it was written, this reviewer feels it is an unusually balanced and satisfying statement.

Youth and the Future deserves careful reading and discussion. It deals with a highly important topic and it deals with it in a scholarly manner.

EDGAR SCHMIEDELER, O.S.B.

Mechanization and Culture, by Walter John Marx. St. Louis: Herder Book Co. Pp. 243. Price, \$2.00.

There is in this volume not a little of the "Spenglerism" that was rather high-handedly brushed aside by many several years ago. Nevertheless, it is a very convincing book. Dr. Marx marshals one formidable array of facts and authorities after another to make his points.

Speaking of man's use of the machine generally, he concludes, for instance: "Inevitably, once the world has come of age, and continued expansion is no longer possible, machines will abolish jobs." And again: "When the production of wealth is the exclusive aim of economic activity, when mechanization is the process used for obtaining wealth, and when competition is intensified by the latest machinery, there is no room for human values."

One of the six chapters of the book deals specifically with the mechanization of agriculture. In it the story of the depletion of our soil resources is graphically told. And hand in hand with the soil erosion, the author shows, has gone human erosion. Referring to large-scale farming, he states: "Industrialized farming does not pay unless slave labor can be used. Once agricultural labor is unionized in the United States, the ten-thousand-acre commercial farm will be doomed." Again he concludes: "The mechanization of the land dries up the one remaining fruitful source of population besides ruining the soil."

There is also a special chapter on the machine and our raw materials. It shows graphically the shameful waste of our resources and the serious results of this that are bound to show themselves increasingly with the passing of time.

It is the author's view that the leisure time that the machine has brought has been more harmful than beneficial.

Our present order, Dr. Marx insists, is breaking down. "That we shall be pushed back seems inevitable." Yet in the face of this conclusion he tries to strike some kind of optimistic note. "We can assume," he states, "that somewhere within our present civilization are vital forces already struggling to build up a new culture."

The note of religion is briefly struck at the end of the volume. Religion may seem somewhat removed from "mechanization." But certainly it cannot be removed from "culture."

This reviewer would be definitely inclined to question the obvious implication of the following two sentences: "The 1940 Census shows almost all of our great cities are declining in population. People are moving out to the land." The decline of our city population is not due to any unusual exodus from the city.

The eminent Catholic University professor has given us in *Mechanization and Culture* a very interesting, very readable and useful volume.

EDGAR SCHMIEDELER, O.S.B.

Westward the Course! by Paul McGuire. New York: William Morrow, 1942. Pp. x + 434. Price, \$3.75.

Wisdom speaks realistic eloquence, wit sparkles its surprises of delight in Paul McGuire's account of the new world of Oceania, the great world of the southwestern Pacific, that has become a vivid actuality to all Americans. The author, an Australian by birth, is a Catholic, one whose life and writings have been active in Catholic affairs. This new work should be welcomed for its historical intelligence, its philosophical sanity, its literary vigor, its valid economic and political interpretations. There may be many Catholic teachers and students who have never heard of Paul McGuire. Perhaps a few of our educators! Just now, when our ordinary American indifference to faraway areas of the world has been fired sharply with an extraordinary interest in British Malaya, the Dutch East Indies, New Zealand, and Australia, this book has the stuff and sinew of truth and human interest to make even a "progressive" enthusiast think he is a laggard.

Westward the Course! is drama, drama of the mind and history. "This book is most concerned with the expansion of west-

ern man and the western mind in the lands under Asia, beyond the Pacific, where our people, perhaps, recover faith in themselves and in their work. . . . For here is realized that which sounded in the soul of Europe when first it heard the crashing doctrine of Free Will: that has never ceased to echo there, never let us rest, never let us become again fellaheen and slaves. . . . It appears as we struggle for it, it exists in our effort. It is within us, and we call it liberty."

Two years ago when the author began his long voyage that gave us this book, he traveled to New Zealand and Australia, after satisfactory sojourns in Honolulu and the Fiji Islands. He was a traveler with a keen dislike of fancy and foolishness during his weeks of hard-thinking interpretation in Bali, Sumatra, and Java. What a healthy wallop he hands the decadents who have been swarming to Bali! The publishers preface the book with a candid *Note* explaining their decision to publish the volume even though some sections may be obsolete in a short time. The decision was a good one because the chapters, though finished during September, 1941, and put rolling on the presses two days after Pearl Harbor, are linked together with very much more than mere surface adventures. Paul McGuire is a believer in Empire. He can quote St. Thomas to support that belief. "It is curious evidence of the long, almost unacknowledged co-operation between the two great naval Powers [the United States and Great Britain] and of their confidence in one another. In the peace they kept upon the seas came the nineteenth century's vast expansion of peoples and commerce. . . . This is what some people call bloody imperialism. I prefer Aquinas' phrase, 'the tranquillity of order.'"

All through the book the actuality, excitement, and peculiarity of the present lead the mind of the author quietly into a perspective of the past. He may be telling of some gay incident or experience in Java or Singapore or Honolulu or Sydney or Burma or Hanoi. This immediate fact dissolves quickly into a perspective of centuries to show and evaluate men, faiths, movements, cupidities, failures, successes—and you, the reader, come back to the present with facts and figures, true information that you will not forget. Paul McGuire has a way with him. He looks a long way back to show you his understanding of St. Francis Xavier, Pedro Fernandez de Quiros, Thomas Stamford

Raffles, William Dampier, Dipo Negoro, Jan Cartensz, Admiral Torres, King Thakombau, Albuquerque, or Abel Tasman. Occasionally he looks into the future. Suggestions, not prophesies, are his mode of expression. Read his section on Hawaii entitled "The Man of Tomorrow." Notice his remarks about the native conditions of the Fijians and the Bataks, and the possibilities of things to come. Ponder the sense in these sentences:

"The Indo-European who comes of decent stock and is decently reared may be history's solution to the problems set for both white and brown man now at their meeting." (P. 299.)

"If you tried to rip the Chinese from the social economy of Netherlands India, the whole would collapse. They are an integral part of it. They are there, it seems, for keeps." (P. 265.)

"We met no pirates in the Straits of Malacca. I wonder how it may be ten years hence." (P. 386.)

What Paul McGuire has to say of New Zealand is written in a long chapter most admirably organized. The Maori wars and their results are put down with shrewd appreciation. The "real renaissance for the Maoris . . . has come from two chief causes: the revival of their own magnificent spirit, and the fond respect which every decent white New Zealander has for the Maoris." For New Zealand's social legislation he has an admirable respect. Australia, his home, is allowed four chapters. There is decent (his favorite adjective) pride in his country's history and achievements, except its treatment of the aborigines. "The aborigine has had a tough deal in Australia. . . . So far, our record in the matter stinks." To the Dutch East Indies the author has portioned out almost half the plan of his work. Nowhere else will you find such cool, decent, blithe, and honest summaries of the history and economics and ethnography of Java and Sumatra. These chapters are brilliant. And today while the world's attention is fascinated by the strife in Java, Paul McGuire's account of the country becomes an epic of remarkable nearness.

George Berkeley's line, "Westward the course of empire takes its way," is the theme of this liberal exploration in Oceania. And while the ways of Empire meet the author's approval, he is never unfriendly in his attitude, never aggressive. He believes in the Empire and its benefits. "Empire, amongst the British stocks, has been an affair of their two dominant characters,

their pragmatism and their poetry." If you were to insist that his own account and expectations of Singapore and Penang were too poetic, he could with realistic acumen repeat to you Charles Johnson's plea, "Surely, the ups and downs of this world are past calculation."

DANIEL S. RANKIN.

Stories of Many Nations. Selected and arranged by Irwin H. Braun and D. Edward Safarjian. Boston: D. C. Heath & Co., 1942.

Short story anthologies for high school students have reached a new level in artistry and interest in the advent of this book. The selections are individually delightful, each breathing the atmosphere and spirit of its people from the mysteriousness of eastern Asia to the more tangible characteristics of western Europe—from Icelandic courage and hardihood to southern Italy's light-hearted gaiety. They are cleverly selected to give that personal impression of a national soul. So much is this true that the reader, however uninformed he may be on world literature in general, carries away with him a sense of having established a new and pleasing contact which he forthwith promises himself to pursue. The editors' aim of simplicity and interest is well accomplished.

The arrangement of the entire book is attractive. Numerous pen sketches of typical scenes are scattered throughout its pages, and where the stories are not headed by some such illustration a heavy double line lends a feeling of freshness to the point of departure.

The most valuable parts of the anthology from the view of the student's real benefit are threefold: the short historical account of the literary development of the country under consideration; the shorter biographical notes of each particular author—both of which immediately precede the section or story being studied, and the very ample study helps at the end of each selection. These notes are condensed but clearly presented, and adequately prepare the student for a sympathetic and intelligent understanding of national individualities in the matter of subject and treatment. The study helps are exceptionally good. They, too, are threefold: one part suggesting topics for group discussions, one

set of good self-testing questions, and a third division of very appropriate assignments which aid in the actual "growing" benefit of the lesson.

Stories of Many Nations should meet with widespread acclamation from high school teachers for these reasons: it is admirably organized; it is attractively set up, and thoroughly fascinating in content. Mr. Braun and Mr. Safarjian have earned the grateful tribute of all for their splendid contribution toward making the teaching of literature a joy to teachers and students alike.

SISTER ROSE OF MARY, S.H.N.

Books Received

Educational

Anderson, Harold A., and Others: *Instruction in English in the University High School*. Chicago: The University of Chicago Press. Pp. 215. Price, \$1.75.

Bradley, Phillips, Chairman, Committee on Materials for Teachers in International Relations: *American Isolation Reconsidered*. Washington, D. C.: American Council on Education. Pp. 208. Price, \$0.50.

Bradley, Phillips, Chairman, Committee on Materials for Teachers in International Relations: *The Teacher and International Relations*. Washington, D. C.: American Council on Education. Pp. 19.

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Proceedings of the Seventeenth Annual Educational Conference and the Sixth Annual Meeting of the Kentucky Association of Colleges and Secondary Schools. Lexington, Ky.: University of Kentucky. Pp. 149. Price, \$0.50.

Reavis, William C., Editor: *Administrative Adjustments Required by Socio-Economic Change*. Chicago: The University of Chicago Press. Pp. 235. Price, \$2.00.

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Angell, Pauline K.: *When Today Began*. A History for Young Americans. New York: The Macmillan Company. Pp. 378. Price, \$0.92.

Buck, Philo M., Jr.: *Directions in Contemporary Literature*. New York: Oxford University Press. Pp. xiii + 352. Price, \$2.25.

Donnelly, Francis P., S.J.: *Cicero's Manilian Law*. New York: Fordham University Press. Pp. 93. Price, \$0.75.

Gaffney, Mark Aloysius, S.J., Ph.D.: *The Psychology of the Interior Senses*. St. Louis: B. Herder Book Co. Pp. 260. Price, \$2.00.

Healey, C. O.: *First Year Latin Reader*. New York: Longmans, Green and Co. Pp. 128. Price, \$0.84.

Higgins, Marion Villiers: *Bibliography*. A Beginner's Guide to the Making, Evaluation and Use of Bibliographies. New York: The H. W. Wilson Company. Pp. 42.

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Nevins, Allan: *America in World Affairs*. New York: Oxford University Press. Pp. 138. Price, \$1.00.

Smith, Rev. Gregory, and McNeill, Charles J.: *The Apostles' Creed*. Wichita, Kansas: Catholic Action Committee, 424 North Broadway. Pp. 56. Price, \$0.25.

The Adaptive Way. Course of Religious Instruction for Catholic Pupils of Public Schools. Parts I and II. Towson, Md.: Mission Helpers of the Sacred Heart. Pp. 82; 75. Price, \$0.25 each.

Van Duyn Southworth, Gertrude and John: *The American Way*. Syracuse, N. Y.: Iroquois Publishing Company, Inc. Pp. 263.

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Berger, Valerian, O.S.B.: *The Eve of Marriage*. New York: The Paulist Press. Pp. 32. Price, \$0.05.

Catholic Central Verein of America. Annual Report. Saint Paul, Minn.: Wanderer Printing Company. Pp. 147.

Doyle, Rev. Charles Hugo: *Do You Know Jesus?* Paterson, N. J.: St. Anthony Guild Press. Pp. 76. Price, \$0.50.

Hayes, Rev. John M., S.T.D.: *Design for Social Action*. New York: The Paulist Press, 401 West 59th St. Pp. 32. Price, \$0.05.

Manual of Standards for Private Home Study Schools. Washington, D. C.: The National Home Study Council. Pp. 64.

O'Brien, Rev. John A., Ph.D.: *Character Formation*. New York: The Paulist Press. Pp. 64. Price, \$0.10.

Schmiedeler, Rev. Edgar, O.S.B., Ph.D.: *Vanishing Homesteads*. New York: The Paulist Press. Pp. 32. Price, \$0.05.

Treacy, Rev. Gerald C., S.J.: *Encyclical Letter Pope Leo XIII. Christian Democracy. The Chief Duties of Christians as Citizens. The Christian Constitution of States, with Study Club Outlines*. New York: The Paulist Press, 401 West 59th St. Pp. 24; 38; 32. Price, \$0.05 each.

Treacy, Rev. Gerald C., S.J.: *Curb Thy Tongue*. New York: The Paulist Press, Pp. 32. Price, \$0.05.

General

Guyot, Rev. C.H., C.M.: *In the Footsteps of Christ. The Passion of Christ as Told by the Evangelists*. New York: Joseph F. Wagner, Inc. Pp. 73. Price, \$0.60.

Ross, Rev. J. Elliot: *Catholicism as Creed and Life*. New York: The Devin-Adair Company. Pp. 90. Price, \$0.50.

Rumble, Rev. Dr. Leslie, M.S.C., and Carty, Rev. Charles Mortimer: *Radio Replies* (Third Volume). St. Paul, Minn.: Rumble and Carty. Pp. xiv + 346.

Ryan, Thomas F., S.J.: *China Through Catholic Eyes*. Cincinnati, Ohio: National Center of the Catholic Students' Mission Crusade. Pp. 79.

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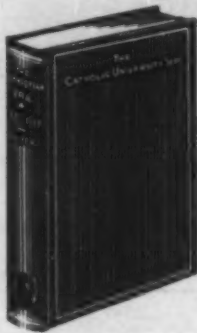
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